MARINDUQUE STATE UNIVERSITY
COLLEGE OF ARTS AND SOCIAL SCIENCES

Compilation & Directory

MORYONAN PROFILING (BAC)

Mary Aillen F. Maño
Carl Andrei Montenegro
Rhenze Clark Jornadal
Devine Grace Lecaros
Angeline Sanji Rodelas
Luis Nathaniel De Castro

BACOMM-1

PREFACE

This Compilation and Directory: Moryonan Profiling in the Bachelor of Arts in Communication is a compilation of our Moryonan profiling, created by BA Communication students for the school year 2024–2025 under the subject Gender and Society.

It contains our collective work on the Moryonan profiling, which includes interviews conducted with various Moryon participants from different municipalities. These profiles showcase the unique stories, roles, and motivations of the individuals who take part in this meaningful cultural and religious tradition.

Alongside the interviews, this compilation also includes our individual reflections. These reflections allowed us to explore the deeper social and personal significance of the Moryonan tradition, as well as its connection to gender, faith, and community identity.

Introduction

A Message from the Research Coordinator
Assoc. Prof. Randy Nobleza, PhD
College of Arts and Social Sciences, Marinduque State University

Para sa Marinduque triennale at Intangible Cultural Heritage Trfiecta

Sa okasyon ng Buwan ng Pambansang Buwan ng Pamana, ang mga kalipunan ng mga samahan ng mga nagmomoryon sa mga bayan ng Boac, Mogpog, Gasan at Torrijos ay sumasalamin sa mga pangkat kalutang bukod sa Bray. Bangbang. Kailangan balikan ang School of Living Tradition noong 2012 at Kalutang Festival noong 2017. Kaugnay nito ang mga grupo ng mga manunubong sa apat na nabanggit na bayan. Sumasabay tayo sa takbo, tinahak at pananatili ng Kapatirang Moryon ng Marinduque para kay Kristo (KMMK), Samahan ng mga Moryon sa Mogpog at Praetorians. Ang tunguhin ng paggamit ng Solutions Mapping tool na Saliklakbay (Saliksik at Paglalakbay) ay upang madokumento ang mga diskarte at natatanging paraan ng mga nagmomoryon, manunubong at magkakalutang. Bilang bahagi ng GRIND (grassroots innovation for inclusive development) ang mga kategorya buhay na dunong tulad ng moryonan, kalutang at tubong, kinakailangan kilalanin at makilala sa look ng Marinduque at maging sa labas nito. Ang mahalaga ay ang pagtukoy sa mga culture bearer o nagpapraktis ng buhay na dunong. Sa pamamagitan ng Saliklakbay field guide ay inaasahang maikukwento ng mga gumagawa ng buhay na dunong ang kanilang "mode of transmission" o mga pamamaraan ng pagpapalaganap o pagpapanatili nito. Higit sa lahat, maipabatid ang kahalagahan o significance ng likhang yaman ng Marinduque: mapahistorikal man, politikal, panlipunan, pang-espiritwal, pangkabuhayan o siyentipiko kahit "aesthetic." Ang susi ng pagpapanibago at higit na pagyabong ng tradisyon ay ang lubos na pagpapahalaga dito para tumungo sa konserbasyon, safeguarding at pagprotekta dito. Harinawa'y makadagdag sa kaalaman at karununga ang mga kalipunang ito, puso, dunong at mabuhay.

Dr. Randy T. Nobleza
Kolehiyo ng mga Sining at Pang-Aghamtao
Pamahalaang Unibersidad ng Marinduque

Brief Intro: Island Innovation for Impact i3, I Cube

This year marks the 30th year of School of Arts and Sciences (SAS) as an institution of higher learning as part of Marinduque State College (MSC). 2025 also a pivotal year for MSC's conversion to a State University, along with its growth is the reorganization of College of Arts and Social Sciences (CASS) with three program offerings: BA Communication, BA English Language Studies and BS Social Work. Since 2012, there had been attempts to establish a multidisciplinary research journal as contribution to the body of knowledge in the said fields. By 2016, there is already a research and development colloquium which brings together student and faculty researchers. Despite the pandemic in 2020, the 5th SAS R&D colloquium pushed through with an online platform. From 2015 to 2019, book of abstracts were produced for BSSW and ELS. Likewise a resurgence of research journal took place in 2018. Therefore, the present endeavor is both continuation and starting anew from 2021 to 2023 after Covid19. The CASS research is updating its priorities, thrusts and agenda suitable for a university from 2026 to 2030. Hopefully this a way forward for the succeeding batches of researchers, change makers and innovators not only in Marinduque, also in Mimaropa and also in the Philippines and beyond. May this reboot spark more interest, rigor and passion for transdisciplinary research and island innovation for impact dubbed as I cube, I3.

Assoc. Prof. Randy Nobleza, PhD.
CASS Research Coordinator

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MORYONAN PROFILING OVERVIEW

I. MORYON PROFILING IN MUNICIPALITY OF BOAC

Name: Ricardo Montalban
Age: 63
Gender: Male
Civil Status: (Not specified)
Occupation: President, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK); Former Barangay Captain
Previous Work: Former Barangay Captain
Years as Member of the Group: Since the 1970s
Role in the Group: President
Year the Group was Organized: 1970s
Notes or Reason for Joining: He suffered from an illness that weakened his body. Encouraged by a friend, he joined the group and made a vow of devotion, praying for healing. After being cured, he committed to remaining a Morion as an act of gratitude.

Name: Reynan Montalban
Age: 55
Gender: Male
Civil Status: (Not specified)
Occupation: Vice President, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK)
Previous Work: (Not specified)
Years as Member of the Group: Since 1977
Role in the Group: Vice President
Year the Group was Organized: 1970s
Notes or Reason for Joining: He began joining the Morion parade at age 9–10 with his father, who was a member. Being a Morion is his personal choice. His son is also a Morion, and his daughter is a Senakulista.

Name: Leira Sophia Magalang
Age: 21
Gender: Female
Civil Status: (Not specified)
Occupation: Secretary, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK); 2nd Year AB Political Science student at National University – Fairview
Previous Work: Member of the Boy Scouts of the Philippines
Years as Member of the Group: 9 years
Role in the Group: Secretary
Year the Group was Organized: 1970s

Notes or Reason for Joining: Encouraged by her cousin to join when an extra Morion costume was available. After making her panata, she actively joined for three years as a Morion despite physical and financial challenges. She continues to serve as Secretary. As an agnostic, she believes in God but holds personal views on doctrine. She also advocates for gender equality and has proven that women can also be Morions despite societal doubts.

Name: Marvin Lozano
Age: 39
Gender: Male
Civil Status: (Not specified)
Occupation: Currently unemployed; performs as Herod in the Senakulo
Previous Work: (Not specified)
Years as Member of the Group: Since childhood (over 30 years of devotion)
Role in the Group: P.I.O. / Internal Coordinator – Poblacion
Year the Group was Organized: 1970s
Notes or Reason for Joining: Motivated by faith, sacrifice, and the desire for good health. His devotion to being a Morion has become a lifelong commitment, and he intends to continue for the rest of his life. Despite the physical discomfort of wearing the costume, he finds it fulfilling. For him, the experience has strengthened both his spirituality and his sense of community. Even during times of illness, his dedication to his panata remains unwavering, believing that faith gives him strength and connection with others who share the same mission.

Name: Cyrus Murillo
Age: 58
Gender: Male
Civil Status: Solo Parent
Occupation: Tricycle Driver
Previous Work: (Not specified)
Years as Member of the Group: Since 1973 (over 50 years)
Role in the Group: P.I.O. / Internal Coordinator – Seaside
Year the Group was Organized: 1970s
Notes or Reason for Joining: Sir Cyrus began his journey as a Morion at a young age in 1973. His participation in the Moriones tradition has served as a source of spiritual strength, especially during difficult times, such as when his wife fell ill. Despite the hardship of caring for his family as a solo parent and facing personal struggles, his commitment to his faith and his children's well-being remained steadfast. His journey reflects the resilience of his culture, his sense of duty, and his devotion to both his family and faith. He continues to embody the Moriones tradition not for the appearance, but for its deep-rooted significance in his life. He prays for his children's success and credits his involvement in KMMK as a source of strength and unity.

Name: Carl Nathaniel Leal
Age: 25
Gender: Male
Civil Status: (Not specified)

Occupation: Engineering Instructor at Marinduque State University
Previous Work: (Not specified)
Years as Member of the Group: 17 years
Role in the Group: P.I.O. / Internal Coordinator – Riverside
Year the Group was Organized: (Not specified)
Notes or Reason for Joining: Mr. Leal joined KMMK 17 years ago, driven by a deep sense of devotion and a heartfelt prayer to God. His panata, a simple prayer for graduation and professional success, was answered by God's grace, which inspired him to continue as a Morion. His gratitude for the answered prayer has motivated him to dedicate his life to serving the Lord, and he uses the Moriones tradition as a way to give back for the blessings he has received.

Name: Neptune Gucheres
Age: 65
Gender: Male
Civil Status: (Not specified)
Occupation: Member, The Legion of the Marinduque Morions Incorporated
Details if any on previous work: Not specified
Years as member of the Group: Over 15 years
Role in the group: Morion (yearly participant)
Year the group was being organized: (Not specified)
Notes or reason of joining: Joined to help preserve the cultural heritage and artistry of the Moriones tradition in Marinduque; believes it is a spiritual devotion and cultural duty.

II. MORYON PROFILING IN MUNICIPALITY OF GASAN

Name: Jeric Evangelista
Age: 54
Gender: Male
Civil Status: (Not specified)
Occupation: Mask maker and Morion performer
Details if any on previous work: (Not specified)
Years as member of the Group: 28 years
Role in the group: Morion performer and mask maker
Year the group was being organized: (Not specified)
Notes or reason of joining: Inspired by his uncle; driven by deep devotion, faith, and cultural pride.

Name: Jhon Carlo Evangelista
Age: 18
Gender: Male
Civil Status: (Not specified)
Occupation: Student
Details if any on previous work: (Not specified)
Years as member of the Group: 5 years
Role in the group: Morion performer
Year the group was being organized: (Not specified)

Notes or reason of joining: Inspired by his uncle; a personal vow and sacred commitment as part of his panata during Holy Week.

Name: Paul Jake Evangelista
Age: 14
Gender: Male
Civil Status: (Not specified)
Occupation: Student
Details if any on previous work: (Not specified)
Years as member of the Group: 5 years
Role in the group: Morion performer
Year the group was being organized: (Not specified)
Notes or reason of joining: Inspired by Jhon Carlo; fascinated by the tradition and motivated by cultural pride and heritage preservation.

III. MORYONAN PROFILING IN MUNICIPALITY OF TORRIJOS

Name: Godwin Q. Maglacas
Age: 16
Gender: Male
Civil Status: Single
Occupation: Student
Details if any on previous work: None
Years as member of the Group: 2 years
Role in the group: Morion performer
Year the group was being organized: (Not specified)
Notes or reason of joining: Self-motivated; joined as part of a personal vow and family tradition introduced by his ancestors.

Name: Juvy Zoleta Grimaldo
Age: 44
Gender: Female
Civil Status: (Not specified)
Occupation: Morion and officer of the group
Details if any on previous work: (Not specified)
Years as member of the Group: 5 years
Role in the group: Morion and officer
Year the group was being organized: Not specified
Notes or reason of joining: Joined as a form of devotion and thanksgiving for the blessings received by her and her family.

IV. MORYONAN PROFILING IN MUNICIPALITY OF MOGPOG

Name: Mrs. Maria Karla Go

Age: 41
Gender: Female
Civil Status: Married
Occupation: President, Samahan ng mga Moryon sa Mogpog
Details if any on previous work: (Not specified)
Years as member of the Group: 6 years
Role in the group: President
Year the group was being organized: (Not specified)
Notes or reason of joining: Motivated by faith and gratitude to God; joined to give thanks for blessings and to help preserve the tradition through leadership and devotion.

MORYONAN PROFILING

Group 1: Reymart Barbosa, Angela Joyce Candelaria, Nicole Castro, Ma. Ysabelle Dado, Bea Donghit, Racky Marciano, Lorence Joshua Soto

Background

Moriones or Moryonan is an annual Lenten rites activity and tradition in the province of Marinduque. Participants would wear heavy and uniquely designed roman soldier costumes and will walk, parade, and interact with the people in such costume.

These soldiers represent the roman soldiers who became part of the suffering and death of Christ. This tradition is not just mere practice of the people but is there "panata" or as a means to ask for grace, a means of expression, and devotion to him.

This tradition has since then become part of the history, legacy, and identity of the province and its people. Morions is, of course, the crucial part of this tradition. Many organization was formed, starting with Kapatirang Moryon ng Marinduque para kay Kristo(KMMK), Mistah, and the Legion.

In this profiling, we present to you the current officials and narratives of the oldest morion group in the municipality of Boac which started way back 1970s. This organization was the reason of the stemming of other morion group in the municipality. Kapatirang Moryon ng Marinduque para kay Kristo remains as a premier and pioneering organization of Morion ir the municipality with various members from different age group, genders, own panata, and wn stories and aspirations in life.

Moryonan Profiling

NAME	**RICARDO MONTALBAN**
AGE	63
ADDRESS	Poras, Boac, Marinduque
POSITION AND ORGANIZATION	President, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK)
BACKGROUND	He started way back 1970s. He was a former Barangay Captain. Before he joined in the organization, he had a disease weakening his body, and was encouraged by his friend to be part of the group. Having faith, he joined and prayed for his illness to be cured. He is grateful to be part of KMMK and promised his self to continue to practice being a Morion because of his answered prayer until he can.
SDG	#4: Quality Education and #5: Gender Equality

INTERVIEWER	LORENCE JOSHUA SOTO
QUESTIONS	
What is this about?What need does this answer? What does it do? What is it for?	It is all about Moryonan, we interviewed the president of the organization Kapatirang Moryon ng Marinduque para Kay Kristo (KMMK). It is aboul his faith and his panata that led him to continue. A way to give back and thank him for answering his prayer. Moreover, the history of the organization and how other organization stemmed from them was shared. Originally, there was only one organization of Morions in the municipality of Boac, which is KMMK that started in 1970s. A member of the group left and that stemmed the establishment of MISTAH.Likewise, the LEGION also started the same way when a member from MISTAH left.
What important insight or lesson have you learned from this?	His commitment to the organization was a great lesson for me. Everyone in this organization started off out from the encouragement from other people.Their interest then turned into a faith, a panata. Truly, He listens to those who believes in Him. The people's faith and prayers are heard and given.And in return and to sustain such blessing, our commitment is called and must therefore be there. It is always returning the love given to us by Him.And that is what Mr. Montalban has engraved to me.
How can this idea/solution be applied to other communities?	With this, as time continues, the way of promulgating and sustaining this tradition has always been this way. Empowering and transforming one's life through the experience, and most of the time, the miracle it gives. This resolves the possible pause or end of this tradition in the future. But so far, the commitment and faith of the people in the province, and tourists coming from outside the province is still intact. And as long as the faith of the people in this tradition and the church is pure, this culture wil never die. Furthermore, with this kind of devotion, the province will remain strong together especially in keeping our culture alive.

NAME	REYNAN MONTALBAN
AGE	55
ADDRESS	Poras, Boac, Marinduque
POSITION AND ORGANIZATION	Vice President, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK)
BACKGROUND	He has been a Morion since 1977. At the age of 9-10, he joined her father,who is one of the members of the Morion in the parade. His son is also a Morion, and her daughter is a Senakulista. It is his choice to be a Morion.

SDG	#4: Quality Education and #5: Gender Equality
INTERVIEWER	**ANGELA JOYCE CANDELARIA**
QUESTIONS	
What is this about?What need does this answer? What does it do? What is it for?	It is all about Moryonan, we interviewed the vice president of the organization Kapatirang Moryonan ng Marinduque para Kay Kristo(KMMK). It is about how to be loyal in doing the panata and how you thank God for everything.
What important insight or lesson have you learned from this?	I learned that KMMK has no difference in any organization. it depends on the leadership of the leader, and it's still the same belief in Jesus. And also,Mr. Montalban said that it is your choice if you want to do the panata. There are so many lessons and realizations after you join one of the organizations or if you do the panata.
How can this idea/solution be applied to other communities?	It helps others to be more confident in joining some organization about Jesus, and from the interview of Mr. Montalban, he gave some advice to others that want to join an organization and want to do the panata. You just need to thank God for everything and accept your mistake.

NAME	**LEIRA SOPHIA MAGALANG**
AGE	21
ADDRESS	Poras, Boac, Marinduque
POSITION AND ORGANIZATION	Secretary, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK)
BACKGROUND	A member of the Boy Scouts of the Philippines and serves as the Secretary of the Kapatiran ng Moryon ng Marinduque para kay Kristo (KMMK). She is currently a second-year student at the National University - Fairview.studying AB Political Science. Leira has been involved with KMMK and the Moryon for nine years. She was encouraged by her cousin to join and wear the Morion costume because there was an extra costume available.After making her "panata," Leira spent three years as a Morion. In those years, she experienced challenges due to the heavy weight of the costume and the intense heat of the sun, which could lead to exhaustion,dizziness, headaches, constipation, and dehydration. However, her commitment to the "panata" is not just a requirement for joining KMMK, it comes from a deeper understanding of gratitude toward the Almighty.Participating can be quite costly since she had to pay for her costume. Leira identifies as agnostic, but not in a negative way, she believes that everyone has their own values and beliefs. While she does not fully subscribe to the beliets of the Church, she holds a high regard for God ao thi creator and

	father of all things. Although it may seem ironic, being agnostic is nothing weird and just reflects one's individuality and belief. As a"babaeng Moryon" among men, Leira has experienced being looked down upon simply because she is a woman. Some men have expressed the belief that women are not suited to be Morions, as the role requires physical strength to manage the heavy metallic costume. However, she has proven themn wrong, believing that gender should not limit one's ability to fulfi]their panata and participate in the Morion tradition.
SDG	#4: Quality Education and #5:Gender Equality
INTERVIEWER	**BEA DONGHIT**
QUESTIONS	
What is this about?What need does this answer? What does it do? What is it for?	It is all about Moryonan. We interviewed a woman in Moryonan who did an amazing performance despite all odds. Women, in Moryonan, are seen as weaker and always being questioned. This is for all women who are part of Moryonan and want to be a Morion. Our ability is not based on what others think about us, but on how we think about ourselves.
What important insight or lesson have you learned from this?	Women supporting women is a common phrase. It is always seen for women to support other women in any activities, performances, and decisions in life,and when in bad times. However, in the Moryonan context, some women find it difficult to support others because they cannot believe that a womar can wear heavy costumes walking around the town for hours. I think it is the most important insight I learned because of Ms. Magalang who shared her experiences with people who doubted her capabilities. I realized, as a woman, that I also must support her for being a representative for women that we are capable of doing what men can do. Another, respecting other people beliefs. People in Moryon do not have the same sector in religion. In some, it may end in conflicting beliefs but I was Amazed on how they deal with different beliefs about religion. Ms. Magalang is an Agnostic person. Agnosticism is the view or belief that the existence of God, the divine, or the supernatural is either unknowable in principle or unknown in fact. In her case, she believes that there is God, she believes in God. She is only selective when it comes in doctrines. This belief is acceptable and I consider it normal. We have differences in terms of beliefs and of course we respect our differences and we embrace it because that is who we are. We may not believe other's beliefs but we still need to give respect. As long as there is respect then there is no problem with that
How can this idea/solution be applied to other communities?	Being an example will help others to be an example also. If they see a woman supporting women in Moryonan, they will also feel the need to support women in Moryon.

NAME	**LEAN CHRISTIAN OLORES**

AGE	38
ADDRESS	Mercado, Boac, Marinduque
POSITION AND ORGANIZATION	Treasurer, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK)
BACKGROUND	He started when he was in Grade 5, around 1998. Until now, he is still on and off in being a Morion. His job outside of being a Morion is as a Site Engineer in Manila. During the pandemic, he returned here to Marinduque fnd began a simple life even without a regular job, he still manages to meel Dcir néeds. According to Mr. Olores, based on his experience, (KMMK) was the first group of Morions in Boac. He started when he was still a child, joining his father in the Morion tradition. At first, he was just curious about what it would feel like to wear a Morion costume. But as time went by, he grew to love it. He said he never thought about the exhaustion and sweat he endured. When he reached high school, he began to reflect and ask himself, "Why am I doing this?" So, he prayed to the Lord, saying, "Lord, I will continue being a Morion. I hope I can graduate from high school and college." He took up civil engineering in college. Every year, he prayed to God that he would be able to finish his course. And by the grace of the Lord, he was able to take the board exam in one try, and he was truly thankful to God.
SDG	#4: Quality Education and #5: Gender Equality
INTERVIEWER	**MA. YSABELLE DADO**
QUESTIONS	
What is this about?What need does this answer? What does it do? What is it for?	It is all about Moryonan, we interviewed the treasurer of the organization Kapatirang Moryonan ng Marinduque para Kay Kristo (KMMK). It's about how to pray to the Lord and the sense of brotherhood in being a Morion.
What important insight or lesson have you learned from this?	I learned that KMMK is about how you build relationships with your brothers and sisters in faith. There is a saying I've heard: "I will die as a Morion brotherhood member; I started in this brotherhood, and this is where I will also end." I realized that being part of a brotherhood requires tremendous sacrifice, even for yourself, and how deep their sense of brotherhood truly is.
How can this idea/solution be applied to other communities?	A message to everyone who wants to join, according to Mr. Lean Olores:You need to have curiosity. No matter which group you choose to join, the goal remains the same. Your questions will only be answered once you wear the mask, and that curiosity will be fulfilled.

NAME	**MARVIN LOZANO**

AGE	39
ADDRESS	Isok I, Boac, Marinduque
POSITION AND ORGANIZATION	P. I. 0./ Internal Coordinator-Poblacion, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK)
BACKGROUND	It started when he was a child, and now, at 39 years old, he has been practicing his panata. What motivated him was his faith, sacrifice, and the desire for good health. His willingness to be a Morion continues, and he intends to carry it on until his old age. He currently has no job, but as a Morion, he performs in the Senakulo, taking on the role of Herod. His experience with wearing the mask is that it feels fulfilling despite being hot and being exposed to the sun, according to Mr. Lozano. He added that he has been wearing it for a long time and has grown used to it over time.
SDG	#4: Quality Education and #5: Gender Equality
INTERVIEWER	**REMART R. BARBOSA**
QUESTIONS	
What is this about?What need does this answer? What does it do? What is it for?	It is all about Moryonan, we interviewed the PIO and Internal coordinator of Poblacion of the organization Kapatirang Moryonan ng Marinduque para kay Kristo (KMMK). It's about how it is a sacrifice and a way to strengthen one's health.
What important insight or lesson have you learned from this?	What I learned from KMMK is about how to deepen your faith and embrace UCrfice. According to Mr Lozano, you will gain many friends who will always be with you in fulfilling your panata. Even when he got sick, he remained steadfast in his faith.
How can this idea/solution be applied to other communities?	According to Mr. Marvin, it is almost the same and shares a single goal:Strengthening one's faith. Even when he falls ill, his faith remains unwavering.

NAME	**CYRUS MURILLO**
AGE	58
ADDRESS	Cawit, Boac, Marinduque
POSITION AND ORGANIZATION	P. I. O./ Internal Coordinator-Seaside, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK)
BACKGROUND	Sir Cyrus Murillo is a devoted member of the Kapatiran ng Morion ng Marinduque para kay Kristo (KMMK), hailing from Cawit, Boac. He began his

	journey as a Morion in 1973, starting at a young age. Now at 58 years old, Sir Cyrus continues to embody the spirit of the Moriones tradition with deep dedication and purpose. Beyond his role in KMMK, Sir Cyrus is a solo parent and works as a tricycle driver to support his family. His commitment to both his faith and his family is unwavering. One of the most significant moments in his life was when his wife fell seriously ill. During that difficult time, participating in the Moriones served not just as a religious expression.but as a source of strength and hope. Despite the hardships, his faith helped him persevere until his wife eventually passed away. Sir Cyrus also wears the Morion mask as a devotion, praying that his children would finish their studies-—a heartfelt wish that, by the grace of God, came true. His focus remained on his children's well-being, praying for their good health and continued success. He is also thankful for his supportive peers in KMMK.even though the group has become smaller over the years. Sir Cyrus finds joy in the brotherhood that KMMK provides. He believes their humble yet meaningful way of practicing the Moriones tradition sets them apart—it's not about appearances or costumes, but about sincerity, unity, and devotion His story is a testament to the enduring power of culture, faith, and community.
SDG	#4: Quality Education and #5: Gender Equality
INTERVIEWER	**NICOLE CASTRO**
QUESTIONS	
What is this about?What need does this answer? What does it do? What is it for?	This is about the life experiences of Sir Cyrus Murillo, a long-time member of KMMK (Kapatirang Morion ng Marinduque para kay Kristo). The story represents and expresses how Sir Cyrus's participation with the Moriones tradition is something sacred and personal to him, along with being a personal source of strength through hard times - one example being when his wife was hospitalised for an illness- as well as an opportunity to continue local culture. The story articulates the identified needs for faith, community.and cultural identity, particularly to locals of Boac. It is for people who value and appreciate tradition, cultural support, and heritage.
What important insight or lesson have you learned from this?	One important piece of learning is the strength of tradition and faith for people dealing with life's challenges. Sir Cyrus maintained his Morion faith,despite personal challenges, and we can see cultural forms of practice can be a manifestation of emotional resilience. The story also shows, how a brotherhood / sense of belonging vested in membership in KMMK contributes to collective fun and joy throughout difficult moments.
How can this idea/solution be applied to other communities?	Other communities could use this as a source of inspiration by preserving and valuing their cultural traditions as sources of pride and cohesion.Another way is by creating organizations based on common heritage, to acilitate a sense of belonging, emotional support, and relationships across generations; these organizations can serve as anchors for personal and community growth.

NAME	**CARL NATHANIEL LEAL**

AGE	25
ADDRESS	Poras, Boac, Marinduque
POSITION AND ORGANIZATION	P. I. O./ Internal Coordinator-Riverside, Kapatirang Moryon ng Marinduque para kay Kristo (KMMK)
BACKGROUND	He has been a member of KMMK for 17 years and is currently an engineering instructor at Marinduque State University, his alma mater. In his first year with KMMK, after making his "panata" to God. His panata is a simple yet heartfelt prayer directed to the Almighty, in which he prayed to graduate and become a professional. By God's grace, his prayers were answered, and he embraced the role of a Moryon to demonstrate that God is gracious and merciful to His children when we seek His presence. His gratitude has inspired him to dedicate his life to serving the Lord.
SDG	#4: Quality Education and #5: Gender Equality
INTERVIEWER	**RACKY MARCIANO**
QUESTIONS	
What is this about?What need does this answer? What does it do? What is it for?	Mr. Leal was inspired to be part of the organization through his call for his prayer. Though he was interested for the long time for the experience, but his main reason was for his devotion and call for his prayer. And after his prayers were fulfilled, he now uses this tradition as a form of giving back and gratitude towards Him for the blessing of life.
What important insight or lesson have you learned from this?	One's devotion will always be a strong force to continue despite the struggle of penitence. No matter how heavy nor bulky the costume, no matter how hot the walk. No matter how stressful it is. When we let our faith and devotion lead us, all of these sacrifices will pay its worth and everything will be worth it someday.
How can this idea/solution be applied to other communities?	Other communities could use this as a source of inspiration by preserving and valuing their cultural traditions as sources of pride and cohesion.Another way is by creating organizations based on common heritage, to facilitate a sense of belonging, emotional support, and relationships across generations; these organizations can serve as anchors for personal and community growth.

GENDER AND SOCIETY: MORIONAN PROFILING A SALIKLAKBAY INTERVIEW IN BARANGAY BACHAO IBABA, GASAN, MARINDUQUE

Group 2: Andrea Querubin Gonzales, Althea Lyn Julao, Darell Jandusay, Norlyn Hitante, Julie Boy Ranille, Ziella Snejana Mae Jayag

Background

Moriones Festival also known as "Moryonan", is a Lenten tradition celebrated during the Holy Week. The Moryonan is believed to have originated in the municipality of Mogpog. It was introduced by Father Dionisio Santiago, a Spanish parish priest, who encouraged the use of dramatization and masks to teach the story of Christ's Passion to the locals. Over the years, the Moryonan has grown from a religious small town into a major cultural event. Today all six towns of Marinduque celebrate the Moryonan, but Mogpog is recognized as the birthplace of the festival.

During the festival, the towns of Marinduque come alive with solemn religious rites and dramatic cultural expression. The streets are filled with Morions men (and sometimes women) dressed as Roman soldiers wearing painted wooden masks and elaborate costumes. Throughout Holy Week, these Morion participants often members of different morion groups or organizations such as The Legions, Mistah, and Kapatiran they engage in various dramatizations that reenact the events leading to the crucifixion of Jesus and the conversion and martyrdom of Longinus. These groups bring their own style and personality into the performances, making each town's celebration unique yet deeply rooted in shared religious meaning.

Aside from the theatrical processions, religious activities are held, including penitential processions, church services, and Pabasa ng Pasyon (chanting of the Passion of Christ). Also, Moryonan is not just a cultural event but a deeply spiritual tradition rooted in the Catholic faith. Many of the participants who dress as Morions do so as part of a "panata" a sacred vow or promise made to God. This panata is a form of penitence, thanksgiving, or a prayer for healing, and is passed down through generations, making the festival both a personal and communal act of devotion. Through this tradition every lenten season, they continue to preserve a part of the culture while inspiring others with their devotion and creativity.

Morionan Profiling

Jeric Evangelista, a 54 years old from Bachao, Ibaba Gasan, Marinduque he become a well respected in his community, not only for his character but also for his deep devotion to the moriones traditiona. He first become a Morion at the age of 26, Inspired by his uncle who was also part of the group, Now, with 28 years of dedication, he continues to proudly march as a

Morion during Holy Week, embodying the spirit of faith, culture, and community.

For him, pamamanata is a meaningful act that showcases the rich culture of their province. It is a form of sacrifice, but one that brings a smile to his heart. This skill became both a passion and a legacy, as he now creates masks with the same heart and reverence that first drew him into the tradition. For Tatay Jeric, being a Morion is more than just a role it is a lifelong commitment to honoring his faith, family, and heritage.

Jhon Carlo Evangelista, an 18-year-old from Bachao, Ibaba, Gasan, began his journey as a Morion at the young age of 13. Now with five years of experience, he continues to take part in the tradition with pride and devotion. He was inspired to become a Morion by his uncle, whose influence sparked his interest in the Moriones festival. For Jhon Carlo, being a Morion is more than just wearing a costume it is a personal vow, a sacred commitment he offers as part of his panata during Holy Week.

Paul Jake Evangelista is a 14 years old who has been part of the morion tradition for that past five years. His journey began at the age of 9 ,sparked by curiosity after observing to Jhon Carlo. Fascinated by the costumes and the unique rituals, Paul Jake decided to join in and has since been dedicated to the practice alongside Jhon Carlo. For Paul Jake, being a morion is more than just wearing a costume or joining a parade it's a meaningful way to express his love and respect for his culture. Through his active involvement, he feels a deep connection to his heritage and takes pride in helping preserve a long-standing tradition that reflects the values and history of his community.

What: SalikLakbay interview about Moryonan
Where: Bachao Ibaba, Gasan, Marinduque
Who: Mr. John Carlo Evangelista
Mr. Paul Jake Evangelista
Mr. Jeric Evangelista
SDG: SDG 5 Gender and Equality

• **What is this about?**
This is about Moryonan, a religious tradition where participants wear masks and costumes as part of their Holy Week devotion.
•**What does this answer?**
It answers the need to understand why people choose to take part in Moryonan—whether for faith, personal vows, or penance.
• **What does it do?**
It shares inspiring stories of individuals who participate, highlighting their reasons for devotion and

sacrifice.

• **Who is this for?**

This is for people interested in learning about religious traditions, those participating in Moryonan, and individuals seeking inspiration from faith-driven acts.

• **What important insights or lessons have you learned from this?**

- I have learned that participating in Moryonan is not only an act of devotion but also a way for some people to sustain their livelihood. The tradition provides income opportunities, as creating Moryon costumes for clients during Holy Week helps them financially. However, this source of income is seasonal and mainly depends on the observance of Holy Week.

• **What important insights or lessons have you learned from this?**

- I have learned that participating in Moryonan is not only an act of devotion but also a way for some people to sustain their livelihood. The tradition provides income opportunities, as creating Moryon costumes for clients during Holy Week helps them financially. However, this source of income is seasonal and mainly depends on the observance of Holy Week.

•How can this idea/solution be applied to other communities?

- This idea can inspire other communities by showing the importance of devotion and cultural preservation. The stories of those who participate in Moryonan can serve as a motivation for others to honor their own traditions. By embracing and passing down cultural practices, communities can strengthen their identity and keep their heritage alive for future generations.

What: SalikLakbay interview about Moryonan
Where: Bachao Ibaba, Gasan, Marinduque
Who: Mr. John Carlo E. Evangelista
Mr. Paul Jake Evangelista
Mr. Jeric Evangelista
SDG: SDG 5 Gender and Equality

What is this about? What need does this answer? What does it do? Who is this for?

- This is about individuals who want to become part of the Morion tradition in Gasan. Those who plan to take this vow must do so sincerely, understanding the responsibilities, rules, and customs that come with it. If they are part of an organization, they must show respect and commitment, not just participate for the sake of it. Becoming a Morion is a personal choice rooted in faith, tradition, and devotion. It is a way to honor their cultural and religious heritage, demonstrating their commitment through their actions and appearance.

What important insights or lessons have you learned from this?

- The most valuable lesson I learned is the deep significance of wearing the Morion mask and fulfilling the vow each year. It is not simply about putting on a costume but about upholding a long-standing tradition with sincerity and devotion. The Morions of Gasan do this not just for themselves or their fellow members but as a meaningful expression of faith and heritage. Their participation reflects their respect for history and their dedication to preserving their cultural identity.

How can this idea/solution be applied to other communities?

- The principles behind the Morion tradition can inspire other communities by promoting respect for cultural and religious heritage. By sharing their practices, purpose, and values with outsiders, the

Morion tradition can serve as an example of how communities can strengthen their identity and encourage participation. Other groups could adopt similar practices by emphasizing respect, commitment, and the importance of preserving their unique traditions, fostering a sense of unity and continuity for future generations.

What: SalikLakbay interview about Moryonan
Where: Bachao Ibaba, Gasan, Marinduque
Who: Mr. John Carlo Evangelista
Mr. Paul Jake Evangelista
Mr. Jeric Evangelista
SDG: SDG 5 Gender and Equality

What is this about? What need does this answer? What does it do? Who is this for?
- This is about applying the principles of the Moriones Festival—faith, tradition, and personal commitment—to help other communities strengthen their cultural identity and social bonds. It addresses the need for heritage preservation and encourages individuals to make meaningful commitments for personal and collective growth.

What important insights or lessons have you learned from this?
From the interview with Evangeliss brothers, I learned that for him, participating in the Moriones Festival is not just about dressing up, but a personal vow to himself and his family. His involvement represents faith expressed through sacrifice and commitment, with wearing the moryon mask as a personal act of devotion. His decision to continue as a Mistah Morion is also influenced by his family's belief in their panata (vow).

How can this idea/solution be applied to other communities?
- This idea can be applied to other communities by promoting cultural traditions and personal commitments, like the panata. It encourages meaningful service and self-improvement, helping preserve heritage and fostering a stronger sense of faith, culture, and unity across generations.

What: SalikLakbay interview about Moryonan
Where: Bachao Ibaba, Gasan, Marinduque
Who: Mr. John Carlo Evangelista
Mr. Paul Jake Evangelista
Mr. Jeric Evangelista
SDG: SDG 5 Gender and Equality

•What is this about?
- At its core, Moryonan is a penitential act of faith. Participants, known as Moriones, wear elaborate costumes and wooden masks depicting Roman soldiers, reenacting the search for Longinus, the Roman centurion who pierced Jesus' side on the cross. This reenactment, along with other rituals like Via Crucis (Way of the Cross) and Sinakulo (Passion Play), forms a powerful expression of faith and atonement. The masks themselves are works of art, often intricately carved and painted.

•What need does this answer?
- Moryonan fulfills a spiritual need for many Marinduqueños. It provides a communal outlet for expressing faith, gratitude, and repentance. The act of participating in the rituals, often under physically demanding conditions, demonstrates a deep commitment to their beliefs.

•What it do?
- Moryonan involves a series of processions, reenactments, and rituals performed throughout Holy Week. The Moriones march through the streets, their masks concealing their identities, while other participants engage in self-flagellation as a form of penance. The festival also showcases the artistry of mask-making, a skill passed down through generations

•Who is this for?
- Moryonan is primarily for the people of Marinduque, It's a deeply personal and communal event, not solely a tourist attraction, though it does attract visitors interested in experiencing this unique cultural and religious tradition. The participation is often a family affair, with traditions passed down through generations.

•What important insight or lessons have you learned from this?
- The festival serves as a vital mechanism for preserving the unique cultural heritage of Marinduque. Through the reenactment of the story of Longinus and the elaborate costumes and masks, the community actively engages in preserving their history and traditions. This highlights the importance of cultural events in maintaining a community's identity and continuity.

•How can this idea/solution be applied to other communities?
- The Moryonan festival fosters a strong sense of community and shared identity. The collaborative nature of the preparations and performances strengthens bonds and creates a shared experience. Other communities could adapt this by organizing similar events that promote participation, collaboration, and shared identity. This could involve community-wide celebrations, festivals, or projects that bring people together and foster a sense of belonging.

What: SalikLakbay interview about Moryonan
Where: Bachao Ibaba, Gasan, Marinduque
Who: Mr. John Carlo Evangelista
Mr. Paul Jake Evangelista
Mr. Jeric Evangelista
SDG: SDG 5 Gender and Equality

What is this about? What need does this answer? Who is this for?
- This is about the personal experience and perspective of Evangelists brothers , a Moryon from Gasan, Marinduque, who has been part of the Moryonan culture for how many years. This answer needs to provide insight into the life and experiences of a Moryonan, highlighting their motivations, challenges, and contributions to the community. Also this is for individuals interested in learning about the Moryonan culture, particularly those who want to understand the personal experiences and perspectives of Moryonans.

What important insights or lesson have you learned from this?
-The important insights that I learned from this SalikLakbay interview are the value of dedication and commitment to one's cultural heritage, the importance of community and Moryonan culture in our province , and the need to preserve traditional practices while adapting to modern circumstances.

How can this idea/solution be applied to other communities?
-This idea can be applied to other communities by promoting cultural preservation and exchange programs, supporting community-based initiatives that celebrate traditional practices, and encouraging

intergenerational knowledge transfer to ensure the continuation of cultural heritage.

What: SalikLakbay interview about Moryonan
Where: Bachao Ibaba, Gasan, Marinduque
Who: Mr. John Carlo Evangelista
Mr. Paul Jake Evangelista
Mr. Jeric Evangelista
SDG: SDG 5 Gender and Equality

What is this about? What need does this answer? What does it do? Who is this for?
- It is about understanding how the principles behind the Moriones Festival, faith, tradition, and personal commitment can be applied to other communities to strengthen cultural identity and social bonds. It addresses the need for communities to preserve their heritage, and encourage individuals to engage in meaningful commitments that contribute to their personal and collective growth.

What important insights or lessons have you learned from this?
- From our interview with Evangelisa brothes, a Mistah Morion for how many years, I learned the deeper meaning of what pamamanata truly means. For him, participating in the moriones festival isn't just about dressing up, it's a promise he has made to himself and to his family. His involvement is a reminder that faith is often expressed through sacrifice, and commitment. Wearing the moryon mask is not just a role in a festival, it's a personal act of devotion. Also, John Carlo's decision to continue being a mistah morion is deeply influenced by his family's belief of their panata.

How can this idea/solution be applied to other communities?
- This idea can be applied to other communities by promoting cultural traditions. Encouraging personal commitment, like, for instance the panata, it can inspire individuals to engage in meaningful service and self improvement. By passing traditions and beliefs to the next generation, families and local organizations can contribute to the preservation of legacy. By adapting these ideas, different communities can cultivate a deeper sense of faith, culture, and togetherness.

MORYONAN PROFILING: MUNICIPALITY OF TORRIJOS

Group 3: Mary Ann Llaneza, Armie Therese Mayores, Nicole Margrette Natal, Graciel Oracion, Mark Allen Ormido, Jillian Rilles

Interview with Godwin Q. Maglacas
Personal Information:
Name: Godwin Q. Maglacas
Age: 16 years old
Hometown: Cagpo, Torrijos, Marinduque
Years of Participating in Moriones Festival: Two years

Interview Questions and Answers:

1. What motivated you to participate in the Moriones Festival and wear a Morion mask?
"What motivated me to wear a Morion mask and join the Moriones Festival was myself. Because I want to make a vow."

2. Where do you usually participate in the festival? Do you belong to a specific community or parish?
"At Our Lady of Guadalupe Parish."

3. Who introduced you to this tradition, and how long have you been doing it?
"My ancestors introduced me to it. They were the ones who led me to become a Morion."

4. In your perspective, how does the Moriones Festival relate to cultural appreciation and gender equality?
"It is practiced through sacrifice, regardless of gender."

5. What does wearing a Morion mask mean to you and your community?
"I wear a Morion mask as an act of devotion."

6. How do you prepare for the festival, both physically and spiritually?
"Physically, I prepare myself before the event. Spiritually, I continue to serve during the Holy Mass."

7. Have you noticed any changes in people's perspectives or ways of participating in the Moriones Festival over the years?
"*In the past, the costumes were simple, but now, they have become more elaborate. The costumes have evolved. Also, unlike before, the festival has become more open to women."*

8. Have you observed a change in the gender of the participants? Are there more women or other genders joining now compared to before?
"Yes. Before, it was strictly for men. Now, there are also women joining, although the majority of participants are still men."

9. Do you think the Moriones Festival is becoming more inclusive for all genders? Why or why not?
"Yes, because it does not discriminate. What matters is your devotion and understanding of its significance."

10. What is your opinion about women or other genders wearing Morion masks and joining the festival?
"*In my opinion, reenacting scenarios like the punishment of Jesus does not necessarily require women to participate, as the Bible states that only men were involved. However, when it comes to simply wearing the mask, there is no issue."*

11. What is the most important lesson you have learned from participating in the Moriones Festival?
"Wearing the Morion mask is a symbol of our faith and not just something that looks good or is worth boasting about. It is truly about devotion."

12. How has this tradition influenced your perspective on culture, faith, and gender roles in society?
"My participation has made me more progressive, and I have come to appreciate the suffering of Jesus Christ in saving us from our sins."

13. How do you think inclusivity in the Moriones Festival can be promoted in other traditions and communities?
"When tourists or foreigners visit our province, wearing the Morion costume can be a way to welcome them. Not just as an act of faith but also as a way to show respect for gender and individual expression."

Armie Therese Mayores
BAC 1

What: Interview on Moriones Festival participation and gender inclusivity
Where: Cagpo, Torrijos, Marinduque
Who: Godwin Q. Maglacas
16 years old
2 years of being a Moryon in Torrijos

SDG: Moryonan falls under the following SDGs.

SDG #4: Quality Education
Through quality education, students and locals will continue to cherish the culture and events happening in the province. This makes way for the culture to be preserved for the many generations to come to experience.

SDG #5: Gender Equality
Moriones festival is becoming more inclusive.

SDG #16: Peace, Justice, and Strong Institutions
By learning more about culture, particularly about Moryonan, it signifies ties binding each municipality. Since the municipalities share the same background and culture, this creates a more peaceful and harmonious space for the locals and the tourists.

What is this about? What does this answer? What does it do? Who is this for?

- Godwin, a 16 year old male from Torrijos has been joining the lenten rites for 2 years under 'Our Lady of Guadalupe Parish'. He was inspired by his ancestors and ever since, he wanted to join the Moryon groups. He upholds his vow so that's why he always chooses to wear the mask and participate in the rites.
  This reflects how impactful Moriones festival is to each and everyone in the locality.Having a culture like Moryonan not only inspires the former generations but also the newer generations of individuals.
  By reenactment of the life of Jesus Christ, this serves a reminder for everyone to value the sacrifices and reflect on the suffering and death of Christ, as well as the importance of faith, forgiveness, and conversion. It allows participants to engage spiritually while also being involved in a communal, festive atmosphere.

What important insights or lessons have you learned from this?

- The insights I have gained from this opportunity was to value the culture around me Lots of people from other places go to such lengths to witness this kind of event in our province and I think that I should be more proud to have this kind of lenten rites being done and upheld up until today.

How can this idea/solution be applied to other communities?

- Each municipality differs in the way they celebrate Moriones festival. But the essence remains. The continuous celebration of Moriones festival fosters a sense of unity and shared purpose. It also enables families and individuals to create lasting memories and traditions, strengthening ties within the local community. For the local community, this is an opportunity to express and strengthen their faith through cultural expression. The festival's religious significance also serves to reinforce the bond between faith and culture, allowing the people to live out their religious beliefs in a tangible, visible way. honor their cultural heritage but also share their story with the world. It is a reminder of
- It is an important event that embodies the intersection of faith, history, tradition, and community. By preserving and promoting this festival, the Filipino people not only the importance of unity, devotion, and creativity in a society that values both tradition and progress. Celebrating the Moriones Festival is an essential aspect of maintaining and sharing Marindukanon identity, ensuring that future generations continue to cherish and uphold the values and heritage that make this festival so significant.

Jillian Rilles
BAC 1

What: Interview on Moriones Festival participation and gender inclusivity.
Where: Cagpo, Torrijos, Marinduque
Who: Godwin Q. Maglacas
16 years old
2 years of being a Moryon in Torrijos

SDG: Moryonan falls under the following SDGs:
SDG#4: Quality Education
-Through the quality education, students and locals will continue to cherish the culture and events happening in the province. This makes way for the culture to be preserved for the many generations to come to experience

SDG #16: Peace, Justice, and Strong Institutions
-By leaming more about culture, particularly about Moryonan, it signifies ties binding each municipality.
Since the municipalities share the same background and culture, this creates a more peaceful and harmonious space for the locals and the tourists

What is this about? What does this answer? What does it do? Who is this for?

- Godwin, a 16yrs old from Torrijos is a testament to the enduring power of the Moriones festival. For two years, he's faithfully participated in the Lenten rites at Our Lady of Guadalupe Parish, fulfilling a family legacy and a personal aspiration to join the ranks of the Moriones. The mask he wears isn't just a costume; it's a symbol of his solemn vow and commitment to the tradition.
- Godwin's story highlights the festival's profound impact on the entire community. It's a living tradition, bridging generations and inspiring both those who've long cherished it and young people like Godwin who are drawn to its spiritual depth.
- The Moriones' reenactment of Christ's life is more than just a performance; it's a powerful reminder of sacrifice, suffering, and redemption. It's a chance for participants and onlookers alike to reflect on faith, forgiveness, and the transformative power of belief. And it's all wrapped up in a vibrant, communal celebration that blends spiritual devotion with festive joy.

What important insights or lessons have you learned from this?

- This experience has taught me the importance of appreciating my local culture. Seeing how far people travel to witness our province's unique Lenten rites has made me incredibly proud of this tradition and its enduring legacy

How can this idea/solution be applied to other communities?

- Although each town in Marinduque puts its own unique spin on the Moriones Festival, the heart of the celebration remains the same: a powerful blend of faith, history, and community spirit. Year after year, the festival brings people together, creating shared experiences and lasting memories for families. It's a chance for the community to express its deep faith in a vibrant, visible way, strengthening the bonds between religion and culture.
- The Moriones Festival is more than just a spectacle; it's a living testament to the enduring power of faith, tradition, and community. By keeping this festival alive, the Filipino people honor their heritage and share a captivating story with the world. It's a reminder that a society can value both its traditions and its progress, celebrating unity, devotion, and the creative spirit. For Marinduqueños, it's a vital part of their identity, ensuring that the values and heritage of the festival continue to inspire future generations.

Mary Ann N. Llaneza
BAC 1

What? Interview on Moriones Festival participation and gender inclusivity.
Where? Cagpo, Torrijos, Marinduque
Who? Godwin Q. Maglacas, 16-year-old Moriones participant.

SDG? SDG 5 (Gender Equality) – Moriones fest

What is this for? What need does the answer address? What does it do? Who is this for?

- The Moriones Festival, as explained through Godwin's participation, is a cultural and religious celebration that honors devotion and sacrifice, focusing on reenacting biblical events related to the punishment of Jesus. The festival serves to connect people to their faith and traditions, providing a space for spiritual devotion and reflection. For Godwin, participating is a personal vow and an expression of his devotion. It is not just for religious participants it also invites individuals to explore and honor their heritage. The festival promotes cultural appreciation and acts as a unifying force within the community of Our Lady of Guadalupe Parish, with the added bonus of being increasingly inclusive of all genders. This idea of participation based on devotion rather than gender ensures that the festival's significance transcends beyond just tradition and extends into a broader, more inclusive understanding of faith and community.

What important insights or lessons have you learned from this?

- One of the most important lessons Godwin shares is the true meaning behind the Morion mask. It's not about creating a grand appearance or attracting attention it's about faith, devotion, and sacrifice. This perspective shifts the focus from superficial participation to a deeper connection with one's beliefs. Another insight is the evolving understanding of gender roles in the festival. While traditionally male, the festival now encourages inclusivity, with more women and people of other genders participating, showing that devotion transcends gender. Godwin's progressive perspective on cultural appreciation, faith, and gender equality is a significant takeaway he emphasizes that the Moriones Festival is about personal devotion and respect for individual expression, not just a cultural performance.

How can this idea/solution be applied to other communities?

- The Moriones Festival's inclusivity and focus on devotion, rather than gender, can be an example for other communities looking to create more inclusive spaces within cultural and religious practices. By welcoming participants from all genders and backgrounds, communities can encourage more diverse participation, allowing individuals to engage with their traditions in meaningful ways. Other communities could also adopt the idea of using cultural practices as a means of welcoming outsiders such as tourists or foreigners by allowing them to participate in festivals or cultural expressions, creating an environment of mutual respect and understanding. Promoting such inclusivity, just as seen with the Moriones Festival, ensures that tradition remains relevant and meaningful to everyone, regardless of their gender or background.

Mark Allen Ormido
BAC 1

What?: Interview on Moriones Festival participation and gender inclusivity.
Where?: Cagpo, Torrijos, Marinduque
Who?: Godwin Q. Maglacas, 16-year-old Moriones participant.
SDG?: SDG 5 (Gender Equality) – Moriones festival becoming more inclusive.

What is this about? What need does this answer? What does it do? Who is this for?

- The dialogue has centered on the Moriones Festival, an important cultural and religious event in Marinduque, which has grown to be inclusive while maintaining a strong spiritual core. By Godwin Q. Maglacas' accounts, the experience of the Morion mask could be seen as a personal one where the essence descends deeper than just being an artistic or cultural hallmark and

becomes an expression of faith and devotion. The wearing of the mask and participation in the festival represents a personal pledge for him. The festival is seen as a testament to the passing on from one generation to the next, not only with historical significance but also with a significant spiritual commitment. This interview also discusses the evolution of the festival through time with the inclusion of female interest. Historically, it had been decidedly a male celebration, depicting Roman soldiers in the biblical sense. In the modern era, however, thought has shifted, and nowadays it is seen that neither faith nor cultural practice should be able to fence out women. Godwin pointed out that men mostly still dominate the event, but it appears a gradual entry of women is on the rise, signaling the slow breaking of traditional gender decorums. This conversation challenges those who care about cultural preservation for the sake of acceptance to move forward into progressive change. This should give local churches, indigenous communities, and festival organizers something to reflect on as they try to keep a balance between traditional values and current social ideals. This is for everyone who engages in some sort of religious devotion, cultural courtesies, proponents of gender equality, and everyone who holds that the traditional must keep up with the present times, while respecting its original essence.

What important insights or lessons have you learned from this?

- One of the most telling insights from this interview is the realization that faith and tradition should not be confined within its limitation but should become meaningful oportunities of transformation. The Moriones Festival, which was originally an all-male tradition, has now opened itself to more participants. This evolution defined culture, how customs that were once following strict dictates can change to a more participative style yet still maintain their essence. His reflections show that real devotion is judged not by how others perceive it from outside but is a matter of one's inward disposition toward honoring one's faith. It stands for sacrifice, commitment, and greater consciousness of religious traditions. This warning could not be more valuable in today's time when social media seem to put cultural festivals on show for all to view and strip them of their very intent. By no means should faith-based traditions be entertainment or aesthetic props, they are to remind individuals of their spiritual journey and their connection to history. The changing dynamics of the festival feed into the bigger discourse about gender roles in religious practice. This takes a position in an ever-growing number of voices expressing the view that religious and cultural practices should focus more on intention and less on gender constraints. This observation is particularly fundamental to the current dialogues on gender equality, which continue to challenge the strongly held beliefs and traditions in the bid for inclusivity in religious and cultural spaces.

How can this idea/solution be applied to other communities?

- The evolving inclusivity of the Moriones Festival serves as an example of how cultural and religious traditions worldwide can adopt a more progressive approach without losing their authenticity. The key takeaway here is that traditions, while rooted in history, should also reflect the values and principles of the present. If a festival as deeply tied to biblical history as the Moriones Festival can open its doors to broader participation, then other long-standing traditions can also re-evaluate their inclusivity. Many religious and cultural events across different communities still follow strict gender roles that may not align with modern values of equality. By following the example set by the Moriones Festival, these traditions can consider ways to allow participation based on faith, passion, and cultural appreciation rather than gender or societal expectations. Another practical way this idea can be applied is through education and awareness. Many cultural traditions tend to be passed down within specific groups,making them less accessible to outsiders. However, as our interviewee pointed out, introducing the Morion mask to tourists and foreigners can be an excellent way to bridge cultural gaps. This

approach could be expanded beyond Marinduque, with other communities using their traditions as a way to build cultural appreciation and respect for diverse identities. Festivals and rituals should not only be a means of preserving heritage but also an opportunity to educate and unify people from different backgrounds. Inclusivity in cultural practices does not only pertain to gender. It can also extend to allowing people from different social, ethnic, or even religious backgrounds to engage with traditions in a respectful and meaningful way.

Graciel Oracion
BAC 1

What: Interview on Moriones Festival participation and gender inclusivity.
Where: Cagpo, Torrijos, Marinduque
Who: Godwin Q. Maglacas, 16-year-old Moriones participant.
SDG: SDG 5 (Gender Equality) – Moriones festival becoming more inclusive

What is this about? What need does this answer? What does it do? Who is this for?

- This interview brings to the fore how the Moriones Festival is growing more inclusive, particularly when it comes to gender participation. The traditional festival participants were only men, but these days women are participating as well while maintaining the religious and cultural flavor of the festival

What important insights or lessons have you learned from this?

- The festival demonstrates customs can be modified without losing their significance. It is based on religion over gender boundaries, showing that the Morion mask stands for religion and not appearance alone. Nevertheless, there are still certain cultural boundaries, particularly with regard to some reenactments.

How can this idea / solution be applied to other communities?

- Other festivals can also become more inclusive without disrespecting cultural values. By fostering open dialogue among communities, festivals can foster diversity and cultural exchange. The Moriones Festival is an example of how faith and heritage can change to embrace everyone

Nicole Margarette Natal
BAC 1

What?: Interview on Moriones Festival participation and gender inclusivity.
Where?: Cagpo, Torrijos, Marinduque
Who?: Godwin Q. Maglacas, 16-year-old Moriones participant.
SDG?: SDG 5 (Gender Equality) – Moriones festival becoming more inclusive

What is this about? What need does this answer?what does it do?who is this for?

- This is all about moriones festival and by participating to the group of morions. The moriones festival that that perform every holy week about in participating in the moryon group as penitents and how he motivate to participate in that group and he realized that he wanted to participate to that group to vow and continue the vowing that has been the tradition since the time of his ancestors and he has adopted the vowing of his own. It is better to participate in moriones festival as well and with proper vows and through physically he prepared well before the event was started and spiritually the proper conduct that respectfully continue to serve during the holy mass. Nowadays, vows are more popular with even women taking vows.

What is important insights or lessons have you learned from this?

- In wearing morion mask that symbolizes as vow, devotion, faith and worship. The moriones festival refers to as a respect in suffering and sacrifice of Jesus christ. There are also tourist visiting in moriones festival because this unique tradition has dramatic performance, parades, iconic morion masks and passion. The province of Marinduque that also known as the Lenten capital due to moriones festival The important insights or lessons that I have learned from this still really important to respect worship prayer, faith and devotion. The moriones festival that also symbolizes in appreciating the sacrifice of Jesus christ and it's fine that to participate there's good will, and to join the moriones festival.

How can this idea/solution be applied to other communities?

- It can be applied the idea/solution to other communities through that appreciation and be proud of moriones festival. In being respectful in moriones festival as the tradition. In moriones festival has a lesson that can be adopt because through bible story and with dramatic scenarios respected.

GENDER AND SOCIETY: A PROFILE OF SAMAHAN NG MGA MORYON SA MOGPOG

Group 4: Leslie Joy Agapay, Eunice Ann Saludes, Julie Fee Salvacion, Aihra Ovafial, Eunice Seco, Jessa Anda

Introduction

Moryonan is a special tradition in Marinduque, especially in the town of Mogpog. This celebration is an important part of the town's culture, showing the community's creativity, faith, and strength. During the Lenten season, the town becomes colorful with the Moryon costumes, which symbolize the search for Jesus Christ. The tradition is a testament to the town's strong Catholic faith and its ability to mix faith with culture.

In Mogpog's main area, the Samahan ng mga Moryon sa Mogpog plays a big role in keeping this tradition alive. Through their hard work and passion, the group helps pass on the spirit of Moryonan to future generations and share it with the community. Their efforts showcase the town's rich culture and bring people together, making them proud of their heritage. The Samahan ng mga Moryon sa Mogpog is a great example of a community working together to preserve its unique culture.

The group's dedication to Moryonan is clear in the detailed costumes, performances, and community enthusiasm. By supporting and participating in the celebration, the people of Mogpog show their love for their culture and want to keep it alive for their children and grandchildren. As a result, Moryonan in Mogpog remains a vibrant and meaningful part of the town's identity,attracting visitors to experience its beauty and significance. The tradition is a source of pride for the community, and its continuation is a testament to the town's strong cultural roots.

The Samahan ng mga Moryon sa Mogpog's work is important because it helps keep the community connected to its past while moving forward to the future. By preserving and promoting the Moryonan tradition, the group ensures that the town's culture will continue to thrive and be passed on to future generations. This is a great way for the community to come together and celebrate their heritage.

Morionan Profiling

Mrs. Maria Karla Go, a 41-year-old dedicated leader, has been at the helm of the Samahan ng mga Moryon sa Mogpog as its President. With her passion for preserving cultural heritage and promoting community development, she has been instrumental in guiding the organization towards its mission. Through her leadership, Mrs. Go has fostered a sense of unity and purpose among the members, ensuring the continuation of the Moryonan tradition in Mogpog. Her commitment to the community and her organization is truly inspiring,and her insights offer a unique perspective on the importance of cultural preservation and community-driven initiatives.

What: Name: Julie Fee Salvacion
What: Moryonan Profiling(Interview for Moryonan)
Where: Mataas na Bayan ng Mogpog
Who: Mrs.Maria Karla Go(President of Samahan ng mga Moryon sa Mogpog)
SDG 8: Decent Work and Economic Growth
Traditional Craftsmanship: The masks worn by the Moriones are often handcrafted by local artisans, providing them with income and preserving traditional skills. This supports local economic growth and helps maintain cultural heritage.
Festival Employment:The Moriones Festival creates temporary employment opportunities for the people who wear the masks, as well as for those involved in costume making, music, and other aspects of the event. interview about Moryonan.

What is this about? What need does this answer? What it do? Who is this for'?
A cultural organization dedicated to preserving the Moriones tradition in the Philippines. The organization is led by President Mrs. Maria Karla Go. This analysis aims to understand the difficulties the organization encounters in maintaining the tradition, securing resources, engaging the community, and navigating the complexities of tourism and commercialization. This information is valuable for anyone interested in the Moriones tradition, the challenges faced by cultural organizations,is the organizing events like the Moriones festival requires significant financial resources for costumes, props, logistics, and other expenses. The organization might struggle to secure sufficient funding, especially in a rural area like Mogpog and also the success of the Moriones festival depends on the active participation of the community. The organization might face challenges in engaging residents,especially younger generations, and encouraging their involvement in the tradition.

What important insights or lessons have you learned from this?
This exploration of the Moriones has taught me several important lessons like Moriones demonstrate how powerful storytelling can be in shaping cultural identity and transmitting values. It's a reminder that stories, whether religious, historical, or mythical, have the ability to connect people, inspire emotions, and preserve traditions. The Moriones demonstrate the potential for cross-cultural exchange and learning. By adapting and reinterpreting traditions, we can foster understanding and appreciation between different cultures.Overall, this exploration has highlighted the importance of cultural understanding, the power of storytelling, and the value of respecting and celebrating diverse traditions.

How can this idea/solution be applied to other communities?
The Moriones, a traditional Filipino religious practice, can be adapted and applied to other communities in various ways, respecting cultural sensitivities and local traditions. Other communities with strong religious traditions could adapt the Moriones format to tell their own stories. For example, a community with a strong focus on a particular saint or biblical figure could create a procession and performance centered around that figure. The Moriones could be adapted to reflect local history, legends, or cultural narratives. This could involve creating masks and costumes that represent local heroes, mythical creatures, or significant events. The Moriones could be incorporated into existing festivals or celebrations, providing a unique and engaging element. This could help to attract tourists and promote local culture. By adapting the Moriones concept to different communities, we can foster cultural exchange, promote artistic expression, and strengthen community bonds while respecting local traditions and values.

Name: Jessa Anda
What: Moryonan Profiling (Interview for Moryonan)
Where: Mataas na Bayan, Mogpog

Who: Mrs. Maria Karla Go - President of Samahan ng mga Moryon sa Mogpog
SDG: SDG 3-Good Health and Well-beingand Well-being

What is this about ? What need does this answer ? What does it do? Who is this for?
This is about the Samahan ng mga Moryon sa Mogpog, a group that aims to preserve the cultureand tradition of the Moryonan in their town. According to Maria Karla Go, the organization wants the youth to not only wear the traditional masks but also understand the true meaning and values behind the tradition. They want to keep the culture alive and strengthen family values through this practice.

This answers the need to keep Filipino culture and heritage strong, especially among the younger generation. It also helps prevent the youth from getting into bad habits by keeping them busy with meaningful cultural activities. The organization gives them a positive space to learn and grow. This is for the people of Mogpog, especially the youth. It is also for anyone who wants to support the preservation of Filipino traditions. The organization faces challenges like lack of funds and difficulty in holding meetings, but they are finding ways to solve these by assigning coordinators in different areas to spread information better.

What important insight or lesson you have learned from this?
I learned that keeping our culture and traditions alive is very important. The Samahan ng mga Moryon helps young people understand the true meaning of the Moryonan, not just by wearing masks, but by learning the values behind it. This helps them stay connected to their roots and avoid doing bad things. I also learned that even if there are problems like not enough money or some members can't attend meetings, the group still finds ways to continue. They work together and help each other so the tradition will not be forgotten. This shows the importance of teamworkand love for culture.

How can this idea / solution be applied to other communities?
This idea can be applied to other communities by encouraging them to form their own cultural groups. These groups can help teach the youth about their local traditions, values, and history. It can also give young people a sense of pride and identity. When youth are involved in meaningful activities, they are less likely to be influenced by bad habits or harmful behavior.

Name: Aihra Ovafial
What: Moryonan Profiling (Interview for Moryonan)
Where: Mataas na Bayan, Mogpog
Who: Mrs. Maria Karla Go -President of Samahan ng mga Moryon sa Mogpog
SDG: SDG 4: Quality Education, SDG 8: Decent Work and Economic Growth, and SDG 11: Sustainable Cities and Communities.

What is this about? What need does this answer? What does it do? Who is this for?
This is about the Samahan ng mga Moryon sa Mogpog, a community organization that preserves and promotes the Moryonan tradition in Mataas na Bayan, Mogpog. The group, led by President Mrs. Maria Karla Go, welcomes new members and provides support to its community. They focus on teaching young people skills like carving Moryon masks and making costumes, which helps them develop confidence and talents.

The Samahan ng mga Moryon sa Mogpog helps people in the community work together and keep their traditions alive. It shows that even small groups can make a big difference. The community needs groups like this to help people come together and support each other. By working together,

the community can solve problems and achieve their goals. The group helps young people learn new skills, like making masks and costumes. They teach them how to make these things and help them sell them. This helps the younger people earn money and become more confident. This story is for people who want to help their community. It's for young people who want to learn new skills and find their passion. It's also for anyone who wants to know about groups like this and how they can make a difference. The story can inspire others to start similar groups in their own communities.

What important insights or lessons have you learned from this?
The story of the Samahan ng mga Moryon sa Mogpog teaches us some important things. Groups like this can make a big difference in their communities. They can help people come together and support each other. By teaching young people new skills, groups like this can help them become more confident and successful

The story also teaches us about the importance of preserving traditions and culture. By keeping these things alive, communities can stay strong and united. The group's work is a good example of how communities can work together to achieve their goals.

How can this idea/solution be applied to other communities?
Other communities can do similar things. They can start groups that teach young people new skills and help the community work together. This can help keep traditions alive and make the community stronger. By working together, communities can solve problems and achieve their goals. Communities can also learn from the Samahan ng mga Moryon sa Mogpog's successes and challenges. They can use this knowledge to start their own initiatives and make a positive impact in their community. By supporting each other and working together, communities can create a brighter future for themselves and their young people.

Name: Eunice Ann Saludes
What: MORYONAN
Where: Mataas na Bayan ng Mogpog
Who: MARIA KARLA GO
Age: 41 years old
SDG: gender equality

What is this? What does this answer? What does it do? Who is this for?
It is all about the woman Maria Karla Go who wears a morion mask. It answers the spiritual and cultural need to honor and commemorate the passion of Christ. It provides an interactive religious experience where participants actively take part in the reenactment of biblical stories. This is for everyone in the community especially the locals who participate in the reenactment, as well as tourists and religious who come to witness the event. They want to keep the culture alive and strengthen family values through this practice

What important insights or lessons have you learned from this?
The important insights or lessons that I learned from this is all about the way of showing their Faith and Devotion because it serves as a powerful form of religious devotion. By reenacting the Passion of Christ, participants are reminded of the sacrifice and suffering that is central to Christian beliefs.

How can this idea or solution be applied to other communities?
It can be applied to other communities by Preserving and Celebrating local Traditions by other

communities to adapt this idea by making efforts to keep their traditional practices alive while integrating them into modern context.

Name: Eunice Ann Saludes
What: MORYONAN
Where: Mataas na Bayan ng Mogpog
Who: MARIA KARLA GO
Age: 41 years old
SDG: gender equality

What is this about? What need does this answer? What does it do? Who is this for?
This are all about to th What e Morion community in Mogpog and how they were established and how they became Morion. Their response is necessary in order to find out what is actually there,why they possess such an organization, and what is actually they want to communicate to their organization. They do that because by pledging, they affirm their willingness, not just because they want the organization to go on, but also because they would not like the Morion tradition to fade out, particularly among the youths. They would like the Mogpog people's tradition kept alive. This is about their pledging for a long generation that has been continuously developing and renewing the Morion tradition, and they are looking into how the next youth can continue to keep this tradition alive.

What important insights or lessons have you learned from this?
One of the things that I learned most is to love the tradition further and reinstate it further so that the Morion can be made better known here in the area of Mogpog and in other municipalities of Marinduque. I also learned that it's not merely to demonstrate that you wear a mask, but that they should be mindful of what their vow as a Morion is.

How can this idea / solution be applied to other communities?
They here to give other communities a glimpse into what Morionan is all about in Mogpog and why they proudly carry the name Morionan. Plus, they highlighted how they're nurturing their traditions and building a stronger community together.

MORYON PROFILING: MUNICIPALITY OF BOAC

Group 5: Mary Aillen Maño, Rhenze Clark Jornadal, Devine Grace Lecaros, Carl Anderi Montenegro, Angeline Sanji Rodelas, Luis Nathaniel Decastro

Introduction

The Moryonan, widely known as the Moriones Festival, is a vibrant and deeply spiritual Lenten tradition celebrated annually during Holy Week on the island of Marinduque, Philippines. Rooted in a blend of religious devotion and theatrical pageantry, the festival features men and women dressed as Roman centurions—complete with elaborately painted wooden masks and ornate costumes—reenacting the story of Saint Longinus. This weeklong observance transforms the towns of Boac, Gasan, Santa Cruz, Buenavista, and Mogpog into living stages where faith, folklore, and community come together in a powerful expression of Filipino heritage .

The festival's origins trace back to the 19th century in the town of Mogpog, where Father Dionisio Santiago introduced the practice as a form of religious expression. Participants, often local farmers and fishermen, don the heavy Roman attire under the sun as an act of penance or thanksgiving, embodying a personal vow known as "panata." The dramatization culminates in the capture and symbolic beheading of Longinus, representing themes of faith, redemption, and transformation .

Beyond its religious significance, the Moryonan serves as a cultural cornerstone for Marinduque, preserving traditional craftsmanship through the creation of intricate masks and costumes. The festival not only reinforces communal bonds but also attracts visitors worldwide, eager to witness this unique blend of devotion and artistry. As such, the Moryonan stands as a testament to the enduring spirit of the Marinduqueños and their commitment to keeping their rich cultural legacy alive.

Moryon Profiling

Neptune Gucheres, 65, from Santol, Boac, has been a Morion for over 15 years. As a member of The Legion of the Marinduque Morions Incorporated, he joins the Moriones tradition each year to help preserve Marinduque's rich culture and heritage. For Neptune, being a Morion is more than wearing a costume—it's a spiritual devotion and cultural duty. He believes every participant should understand the deeper meaning behind the tradition. To address challenges like declining interest, his group educates members and works with spiritual advisers to guide new participants. He has seen many changes over the years, including modernized costumes, the inclusion of women, and shifting mindsets. While some join just for fun or photos, Neptune emphasizes the importance of genuine commitment. His advice to newcomers: be financially and spiritually prepared, and once you start, continue the devotion. For him, being a Morion is a lifelong commitment to keeping Marinduque's identity alive.

Moryonan Profiling Interview:
Full Name: Neptune Gucheres
Age: 65

Gender: Male
Location: Santol, Boac

How long have you been a participant in the Moriones tradition?
I've been participating in the Moriones tradition for over a decade now—about 15 years.

What is your role in the tradition?
I am a Morion—a yearly participant in the Moriones celebration here in Marinduque.

Are you a member of any organization?
Yes, I'm a member of an organization here in Marinduque called The Legion of the Marinduque Morions Incorporated.

Why did you join the Moriones tradition?
I joined the Morion group to help preserve the culture and artistry of Moriones here in Marinduque. We noticed that the number of people joining and wearing the Morion costumes was starting to decline. As someone from Marinduque, I believe it's our responsibility to value and preserve our culture. We need to love our own heritage.

What are the challenges you have faced in continuing this tradition?
There are many challenges in being a Morion. The biggest question we face is: why do we do it? Each person wearing the costume should know their purpose. It shouldn't just be about putting on a mask—it should mean something. For us, it's both a form of spiritual devotion and cultural preservation. As Marinduqueños, it's our duty to love our tradition. If we don't, who else will?

How do you overcome these challenges?
We overcome these by educating our members—not just those in our group, but also others who participate in the Moriones. Even though there are many different groups, we are all united as Morions. We share knowledge, we explain why we wear the costumes, and we highlight its significance, especially in connection with our faith.
We even have spiritual advisers from the church who guide us. Before wearing the costume, we go through a values orientation. Every Morion must understand the deeper meaning behind the tradition. We especially focus on educating younger participants, making sure they understand that it's not just about wearing a costume—it's about representing our culture, our tradition, and our love for the Moriones.

What changes have you noticed over the years in the Morion tradition?
A lot has changed. The costumes have evolved, the masks have changed, and now even women are allowed to participate, whereas it used to be men only. Different towns have also developed their own interpretations.
But one of the most significant changes is the mindset—why people join. Some now participate just for fun, to take photos, or to look cool, without understanding the purpose. That's what we keep trying to instill in our members: that being a Morion is a continuing commitment. If you start this year, you should carry it on next year and the year after. This tradition goes way back to the 1800s, and we're the ones

responsible for keeping it alive in 2025 and beyond. Hopefully, future generations will continue this legacy and truly appreciate our cultural identity.

Do you have any suggestions for the future of the Moriones tradition?
Just continue it. Keep the tradition and the culture alive. The Moriones tradition is rich and deeply rooted in Marinduque. When people hear "Marinduque," they immediately think of Morion. Others may claim to be the original, but truthfully, Moriones started in Marinduque. We are the true origin.

What advice can you give to those planning to join the Moriones for the first time?
First of all, be prepared financially. Participating in the Moriones can be expensive. One full set—mask, costume, and all—can cost around 25,000 pesos. Not everyone can afford that, so usually, participants invest and upgrade gradually over time.
More importantly, before joining, you should understand your purpose. Ask yourself why you want to be a Morion. Once you begin, make it a continuous devotion. Many of us keep going year after year, for as long as we are physically able. We admire those who participate for life, up until old age or until they can no longer do it. That's the spirit we want to pass on to the younger generation—commitment, passion, and deep respect for our culture.

Mary Aillen F. Maño

What:	Profiling of Boac Moryon
Where:	Boac, Marinduque
Who:	Nepthune Gutierrez
SDG:	SDG 11 – Sustainable Cities and Communities

What is this about? What need does this answer? What does it do? Who is this for?

The Profiling of Boac Moryon seeks to recognize and honor the deep-rooted history and cultural significance of the Moryonan tradition in Marinduque. It addresses the challenges that this tradition faces in the modern world by providing a deeper understanding of its true essence. By clarifying misconceptions, inspiring appreciation, and fostering respect for Moryonan traditions, this initiative ensures the preservation of cultural heritage for future generations. Ultimately, it serves as a guide for both locals and outsiders to understand the true purpose of the tradition, reinforcing its role in community identity and spiritual devotion.

What important insights or lessons have you learned from this?

Through our field study, I gained valuable insight into the perspectives of Moryonan participants. I discovered their personal motivations for joining, their unwavering commitment, and their aspirations to safeguard this tradition for the future. This experience deepened my appreciation for their dedication to preserving both the Moryon tradition and the rich cultural heritage of Marinduque.

What important insights or lessons have you learned from this?

This initiative can serve as an inspiration for other communities in recognizing the significance of their own cultural heritage. The Moryon tradition is not merely about wearing masks—it is a profound expression of faith, devotion, and cultural pride. By acknowledging and preserving such traditions, other communities can strengthen their cultural identity and pass down valuable traditions to future generations, ensuring their sustainability amidst modernization.

Rhenze Jornadal

What:	Profiling
Where:	Boac, Marinduque
Who:	Nepthune Gutierrez
SDG:	
What is this about? What need does this answer? What does it do? Who is this for? Nowadays, some of this generation neglect the true and unique beauty of our culture and tradition, especially the Moryonan Rites. With this profiling and field study we are able to communicate and interact to those people who are experienced and trained in the field of Moryon. This profiling and Field study need to understand the story of the people who participate Moryonan. This profiling and field study is dedicated to the next generation and to all the Pilipino people especially the cristians.	
What important insights or lessons have you learned from this? With this field study I learned different things such us, The history of the moryon, reason of joining moryon, the challenges, and lastly the story behind the mask of the moryon. To begin with, we mostly see the moryon every Lenten season, wherein man and evenwomenwear mask called the moryon wich mean the roman soldier. Behind those beautiful and full of emotion mask are the story of those people,	
What important insights or lessons have you learned from this? The moryonan rites can open and awake the people to understand and see the hardship the Jesus Crist experience for him to save us from all of our sins. Moryonan Rites can be a safe place in promoting gender equality and gender inclusivity.	

Devine Grace Lecaros

What:	Profiling
Where:	Boac, Marinduque
Who:	Nepthune Gutierrez
SDG:	

What is this about? What need does this answer? What does it do? Who is this for?

Based on what our Interview said was, some of this generation neglect the true and unique beauty of our culture and tradition, especially the Moryonan Rites. With this profiling and field study we are able to communicate and interact to those people who are experienced and trained in the field of Moryon. This profiling and Field study need to understand the story of the people who participate Moryonan. This profiling and field study is dedicated to the next generation and to all the Pilipino people especially the christians.

What important insights or lessons have you learned from this?

My important insights or lessons i have learned in the history of the moryon, reason of joining. moryon, the challenges, and lastly the story behind the mask of the moryon. To begin with, we mostly see the moryon every Lenten season, wherein man and evenwomenwear mask called the moryon wich mean the roman soldier. Behind those beautiful and full of emotion mask are the story of those people.

What important insights or lessons have you learned from this?

For me to be transferred or transferred to others by joining the group of morals just because they want to serve our culture and the moryonan rites can open and awake the people to understand and see the hardship the Jesus Crist experience for him to save us from all of our sins. Moryonan Rites can be a safe place in promoting gender equality and gender inclusivity.

Angeline Sanji Rodelas

What:	Profiling of Boac Moryon
Where:	Santol, Boac, Marinduque
Who:	Nepthune Gutierrez
SDG:	Partnerships for the Goals

What is this about? What need does this answer? What does it do? Who is this for?

This rather short interview looks into the person's involvement in the Moryonan tradition in Marinduque, Philippines, along with everything involved in it. The interview goes on to uncover the individual's motivations, experiences, and challenges toward this form of cultural preservation. It becomes very important to record the personal views regarding the effort in this culture and the frustrating times and rewards in this challenge..

What important insights or lessons have you learned from this?

Purposefulness is necessary to have a participant in Moryonan, so the other person says. It only shows that a great deal of purposefulness and commitment is needed to face the difficulties that come with these traditions. The price of costumes becomes another big obstacle along the path. This suggests that

the economy must be made friendly to allow people to enter and participate.
What important insights or lessons have you learned from this? Old-timers will guide newcomers through the passage of the tradition.

Carl Andrei Montenegro

What:	Profiling of Boac Moryon
Where:	Santol, Boac, Marinduque
Who:	Nepthune Gutierrez
SDG:	(Quality Education) in terms of understanding the cultural significance of the Moriones.
What is this about? What need does this answer? What does it do? Who is this for? This short interview explores a person's involvement in the Moryonan tradition of Marinduque, Philippines. It looks into their reasons for joining, their experiences, and the challenges they face in keeping the tradition alive. The interview also highlights the effort needed to prepare for Moryonan, from making masks and costumes to following the physical and spiritual practices. It gives a personal view of both the struggles and the rewards of preserving this tradition. This interview is for anyone interested in culture, history, and how traditions survive in today's world	
What important insights or lessons have you learned from this? One important insight from this is that purpose and commitment are essential for those who take part in Moryonan. The tradition comes with many challenges, and only those who are truly dedicated can overcome them. Another key lesson is the financial burden of participation. Costumes and other requirements can be expensive. making it hard for some people to join. This highlights the need for a more supportive economy or community efforts to make the tradition more accessible to everyone.	
What important insights or lessons have you learned from this? This solution work in other communities by having experienced members mentor newcomers. Passing down knowledge and skills ensures that traditions stay alive and are practiced correctly. It also helps new participants feel more connected and supported as they learn.	

Luis Nathaniel Decastro

What:	The dedication and efforts of Nepthune Gutierrez in preserving the Moriones tradition in Marinduque.

Where:	Marinduque, Philippines, specifically Santol, Boac.
Who:	Nepthune Gutierrez, a 55-year-old member of the Legion of Marinduque Morion Corporated, and the broader community of Moriones participants
SDG:	SDG 11 – Sustainable Cities and Communities

What is this about? What need does this answer? What does it do? Who is this for?

This reflection is about the challenges faced in preserving cultural traditions like the Moriones and the proactive approach taken by individuals like Nepthune Gutierrez to address those challenges. It answers the need to understand the importance of cultural preservation and the strategies employed to ensure its continuity. It highlights the dedication of individuals and the importance of community engagement in safeguarding cultural heritage. This is for anyone interested in cultural preservation, the Moriones tradition, and the importance of community involvement in maintaining cultural identity.

What important insights or lessons have you learned from this?

- The importance of understanding the "why": Nepthune's emphasis on understanding the purpose of the Moriones ritual is crucial for attracting new participants and ensuring the tradition's longevity. Simply participating isn't enough; understanding the cultural significance is key.

- The power of community engagement: Preserving cultural heritage requires collective effort. The Legion of Marinduque Morion Corporated plays a vital role, but individual dedication like Nepthune's is equally important.

- The need for proactive strategies: Facing dwindling participation, the Moriones community needs to actively demonstrate the value of their tradition to attract new members. This involves showcasing the cultural significance and the spiritual aspect of the ritual.

What important insights or lessons have you learned from this?

The approach of emphasizing the meaning and purpose behind a tradition, coupled with active community engagement, can be applied to the preservation of other cultural practices worldwide. This involves:

- Educating the younger generation: Teaching the next generation about the significance of their cultural heritage is vital.

- Community events and celebrations: Organizing events showcasing the tradition can attract new participants and generate interest.

- Collaboration with local governments and organizations: Seeking support from authorities can help provide resources and promote the tradition.

GENDER AND SOCIETY: MORIONAN PROFILING A SALIKLAKBAY INTERVIEW IN BARANGAY BACHAO IBABA, GASAN, MARINDUQUE

Group 6: Justine Lawrence Linga, Jay Anton Rellin, Bhon Ryan Quimoa, Emma Quijano, Faith Judith Malabayas, Kathlyn Malapad

Background

The Moriones Festival began during the Spanish colonial times when Father Dionisio Santiago, a priest in Mogpog, Marinduque, envisioned a unique way to celebrate Holy Week. He initiated a tradition where men dressed up as Roman soldiers and wore masks and helmets. They re-enacted the story of Longinus, a Roman centurion who was blind in one eye. When Longinus pierced Christ's side on the cross, a drop of Jesus' blood fell into his eye, restoring his vision and igniting his belief. Hunted for his newfound faith, Longinus was captured and beheaded—a tragic end also portrayed in the festival. (Beyond the mask, 2024)

Over the years, the Morionan has undergone a transformation from mostly a male practice. Today, lots of women and even children take part wearing their own Moriones costumes and partaking in the street parades and dramatizations. This evolution also reflects how tradition has broadly become more inclusive embrace by the entire community not just as a religious practice, but as a showcase of local character, artistry, and loyalty to the region. This is both their penitence and offer of devotion, although some make it as a panata or vow in return for blessings or miracles.

The Moriones Festival combines religious tradition with a lively display of Filipino artistry, devotion and community spirit. It is unique blend of theatre, history and religion and reflects the strong Catholic traditions of Marinduqueños as well their rich cultural legacy.

Morionan Profiling

Jeric Evangelista, a 54 years old from Bachao, Ibaba Gasan, Marinduque he become a well respected in his community, not only for his character but also for his deep devotion to the moriones traditiona. He first become a Morion at the age of 26, Inspired by his uncle who was also part of the group, Now, with 28 years of dedication, he continues to proudly march as a Morion during Holy Week, embodying the spirit of faith, culture, and community. For him, pamamanata is a

meaningful act that showcases the rich culture of their province. It is a form of sacrifice, but one that brings a smile to his heart. This skill

became both a passion and a legacy, as he now creates masks with the same heart and reverence that first drew him into the tradition. For Tatay Jeric, being a Morion is more than just a role it is a lifelong commitment to honoring his faith, family, and heritage

Jhaon Carlo Evangelista, an 18-year-old from Bachao, Ibaba, Gasan, began his journey as a Morion at the young age of 13. Now with five years of experience, he continues to take part in the tradition with pride and devotion. He was inspired to become a Morion by his uncle, whose influence sparked his interest in the Moriones festival. For Jhon Carlo, being a Morion is more than just wearing a costumeit is a personal vow, a sacred commitment he offers as part of his panata during Holy Week.

Paul Jake Evangelista is a 14 years old who has been part of the morion tradition for that past five years. His journey began at the age of 9 ,sparked by curiosity after observing to Jhon Carlo. Fascinated by the costumes and the unique rituals, Paul Jake decided to join in and has since been dedicated to the practice alongside Jhon Carlo. For Paul Jake, being a morion is more than just wearing a costume or joining a parade it's a meaningful way to express his love and respect for his culture. Through his active involvement, he feels a deep connection to his heritage and takes pride in helping preserve a long-standing tradition that reflects the values and history of his community

Name: Kathlyn Litrero Malapad
What: Moryonan Interview
Where: Bachao Ilaya Gasan, Marinduque
Who: John Carlo Evangelista, Paul Jake Evangelista, Jeric Evangelista,
SDG :SDG 5 : Gender Equality, SDG 17: Partnership for the goal

What is this about? What need does this answer? What does it do? What is this for?
This is about Jeric Evangelista, a long-time participant in the Moryonan tradition in Gasan, Marinduque. His story highlights his journey from joining the Kapatiran group to becoming a member of Mistah, his dedication to making Moryon costumes, and his deep respect for the cultural and religious aspects of the tradition. This answers the need for preserving cultural heritage, ensuring that the tradition of Moryonan continues through dedicated practitioners like him. It serves as both a spiritual devotion and a livelihood, as he crafts and sells Moryon costumes while also passing his skills to his children and nephews.

What important insights or lessons have you learned from this?
Jeric Evangelista's story teaches us that cultural traditions like Moryonan are not just festivals but

personal and communal vows that strengthen faith and bring people together. He shows the importance of passing down knowledge by teaching his children and nephews how to make Moryon costumes, ensuring the tradition lives on. His group, Mistah, values ethics in cultural practices, forbidding solicitation to keep the tradition pure and focused on devotion rather than personal gain. At the same time, his work proves that tradition and livelihood can go hand in hand, as he earns from crafting costumes while staying true to his faith and culture. His dedication reminds us that traditions must be preserved with respect, integrity, and a commitment to future generations.

How can this idea/solution be applied to other communities?
This idea can be applied to other communities by promoting cultural preservation through skilled craftsmanship, encouraging artisans to pass down their knowledge to keep traditions alive. Establishing ethical guidelines in cultural events, such as prohibiting forced donations, helps maintain the integrity and true purpose of these traditions. Additionally, municipal support for cultural workers, similar to the stipends given to Moryon participants, can help sustain heritage based livelihoods, ensuring that cultural practices continue to thrive while also providing economic opportunities for those who uphold them.

Name: Bhon Ryan Quimora
What: Moryonan Interview
Where: Bachao, Gasan, Marinduque
Who: John Carlo Evangelista, Paul Jake Evangelista, Jeric Evangelista,
SDG: SDG 5: Gender Equality, SDG 17: Partnership for the Goal

What is this about? What need does this answer? What does it do? What is this for?
This information addresses the need for potential travelers or individuals interested inculture of gasan l experiences to explore what Moryon has to offer. It helps themunderstand the unique aspects of each Morón, including activities, historical significance, and local cuisine, thus aiding in travel planning or cultural appreciation. The information serves to inform and inspire visitors by providing a comprehensive overview of the attractions and experiences available in Morón. It highlights the cultural richness and unique characteristics of each location, encouraging exploration and engagement with local traditions.

What important insights or lessons have you learned from this?
My insight about This the Moryonan is a rich tapestry of faith, community, and artistry that reflects the cultural identity of Marinduque. It serves as a powerful reminder of the importance of tradition, community engagement, and the ongoing relationship between cultural practices and contemporary society.

How can this idea/ solution be applied to other communities?
Communities could create their own festivals that celebrate local history, heritage, important events. These festivals could involve costumes, music, dance, and storytelling, fostering a sense of shared identity and pride. By adapting the spirit andprinciples of the Moryonan Festival, communities can create vibrant, engaging, and meaningful events and initiatives that foster unity, celebrate cultural heritage, and promote social good.

Name: Faith Judith Malabayabas
What: Moryonan Interview
Where: Bachao, Gasan, Marinduque

Who: Jeric Evangelista, John Carlo Evangelista, Paul Jake Evangelista, and
SDG: SDG 5: Gender Equality, SDG 17: Partnership for the Goal

What is this about? What need does this answer? What does it do? What is this for?
This is about the Evangelista family's long-time participation in the Moriones Festival in Gasan, Marinduque. It answers the need to preserve and promote cultural traditions by sharing personal stories that highlight the deeper meaning behind the celebration. This narrative serves to inspire and educate others about the value of devotion, heritage, and identity. It is meant to keep cultural practices alive by passing down knowledge and encouraging community involvement, especially among the youth.

What important insights or lessons have you learned from this?
A key insight is that traditions like the Moriones Festival are not just performances they represent faith, identity, and dedication. Being part of such customs takes effort, respect, and a deep connection to one's roots. The Evangelista family's story teaches us the importance of valuing our culture and actively working to preserve it. It shows that culture gives us a sense of belonging and pride, and if we don't take care of it, we risk losing an important part of who we are.

How can this idea/solution be applied to other communities?
Other communities can apply this by recognizing and celebrating their own cultural practices. This can be done through storytelling, community events, and education. For example, organizing heritage workshops, cultural festivals, or even simple storytelling sessions can inspire younger generations to appreciate and participate in traditions. Promoting inclusivity and showing that culture belongs to everyone regardless of age or gender—can help build a stronger, more connected community.

Name: Emma M. Quijano
What: Moryonan Interview
Where: Bachao, Gasan, Marinduque
Who: Jeric Evangelista, John Carlo Evangelista, Paul Jake Evangelista, and
SDG: SDG4: Quality Education, SDG 5: Gender Equality, SDG 17: Partnership for the Goal

What is this about? What need does this answer? What does it do? What is this for?
The interview focuses on the Evangelista family who has been participating as a Morion in the town of Gasan. They shared their experiences in the Moriones tradition and its significance in the culture of Marinduque. According to them, being a Morion is a vow of devotion. By sharing their experiences as a Morion, they help further promote and preserve the culture we have. It can also encourage others, especially the youth, to take part in this tradition. By doing this interview, it can help people who want to learn about our culture, allowing us to showcase and raise awareness about its importance. It will also benefit future generations by ensuring that they do not forget the traditions we have inherited.

What important insights or lessons have you learned from this?
From this interview, I learned how important it is to care for and love the culture we have. I also learned that participating in it is not easy and should not be taken lightly. Their stories highlights the importance of commitment. According to them, you must be dedicated to what you do and not just do it for clout. Their stories tell us to love and preserve the culture we have because it is one of the things Marinduque takes pride in.

How can this idea/ solution be applied to other communities?
This idea can be applied to the community by promoting their respective cultures and educating the youth on the importance of culture in our lives. Each community should organize workshops to

introduce people more deeply to their culture and how to preserve it. They should encourage, especially the youth, to participate in these activities. We should also remind them that these activities are not only for men but for all genders. As a youth, I admire Jeric's dedication to being a Morion. For 28 years, he has been committed to this tradition, and the community should follow this example by showcasing and preserving the cultural heritage we have.

Name: Jay Anton M. Rellin
What: Moryonan Interview
Where: Bachao, Gasan, Marinduque
Who: John Carlo Evangelista, Paul Jake Evangelista, Jeric Evangelista,
SDG: SDG 5: Gender Equality, SDG 17: Partnership for the Goal

What is this about? What need does it answer? What does it do? What is this for?
This is about the dedication and passion of Jeric Evangelista on his devotion for Christ. The documentary highlights his story from the start, on how he became a member of mista, and how he started crafting morion costumes for a living. This practice helps preserving and nurturing the rich culture and tradition here in the province of Marinduque. Their story is one the things that helps and inspire other people in becoming a devotee, and also inspire others to make their own story while also helping in preserving the culture, tradition, and the continuous practice of lenten rights. This is for the people who helps in preserving culture, tradition, and history. This story is what helps them understand that being a morion is not about just wearing big costumes, it is about the passion, devotion, and faith of an individual.

What important insights or lessons have you learned from this?
My key takeaways in this activity is that I realized the power of a story in influencing other people by sharing with them what you do and why you do it. Also, it made me realize that Moryonan is part of the rich culture and tradition of Marinduqueños that reflects our cultural identity. This serves as a reminder that preserving these kinds of activities also helps preserve the rich culture and tradition of the Marindukanon community.

How can this idea/solution be applied in other community?
By this, other communities should do their research about their culture highlighting the individual who does them or who has a story about it. Because their story will be their stepping stone in understanding the importance of their culture and tradition. It will help them understand it better by understanding it from those who are doing it. By hearing stories such as the story of Jeric, it will help them be more innovative and creative in showcasing their culture while also preserving it in the long run

Name: Justine Lawrence G. Linga
What: Moryonan Interview
Where: Bachao, Gasan, Marinduque
Who: Jeric Evangelista, John Carlo Evangelista, Paul Jake Evangelista,
SDG: SDG 4: Quality Education, SDG 5: Gender Equality, SDG 17: Partnership for the Goals

What is this about? What need does this answer? What does it do? What is this for?
The interview centers on the Evangelista family, who have been actively participating in the Moriones tradition in Gasan, Marinduque. They shared their personal experiences and insights regarding the significance of being a Morion, which they view as a vow of devotion. Their narratives not only highlight the cultural importance of the Moriones but also aim to inspire others, particularly the youth,

to engage in this rich tradition. By documenting their experiences, this interview serves to promote awareness and appreciation of Marinduque's cultural heritage, ensuring that future generations remain connected to these traditions.

What important insights or lessons have you learned from this?
From this interview, I gained a deeper understanding of the importance of cherishing and nurturing our cultural heritage. The Evangelista family's commitment to the Moriones tradition underscores that participation is a serious undertaking that requires dedication and respect. Their stories emphasize that involvement in cultural practices should not be motivated by superficial recognition but rather by a genuine love for one’s heritage. This commitment to preserving culture is a source of pride for the people of Marinduque.

How can this idea/solution be applied to other communities?
The principles derived from this interview can be applied to other communities by promoting cultural awareness and education among the youth. Communities should organize workshops and activities that delve into their unique cultural practices, encouraging active participation from all genders. It is essential to foster an environment where cultural engagement is seen as a valuable and inclusive endeavor. Jeric's 28 years of dedication to the Moriones tradition serves as an inspiring example for others, highlighting the importance of commitment to cultural heritage. By following this model, communities can work towards preserving their cultural identities for future generations.

SalikLakbay: Moryonan Profiling in Municipality of Torrijos

Group 7: Warren Encinares, John Loyd Malubag, Airish Malbog, Rosalie Malabayabas, Albert Maderazo, Chamela Macarang, Katrice Mairen Mabuti

Interviewee: Juvy Zoleta Grimaldo

Age: 44 years old

Hometown: Poblacion, Torrijos, Marinduque

Years of Participating in Moriones Festival: Five years

Interview Questions and Answers:.*”*

Can you state your full name and age?

Ako si Juvy Zoleta Grimaldo.Nakatira sa Poblacion,Torrijos,Marinduque.Ako ay 44 taong gulang na.

How long have you been participating in the Moryonan?

5 taon na ako nakikilahok sa Moryonan tuwing mahal na araw.

What role do you play in the tradition?

Ako ay naglilingkod bilang Moryon at isang officer sa samahan.

Do you belong to any cultural or religious group?
No.

What inspired you to join the Moryona?
Isa sa naging inspirasyon ko para lumahok sa samahang moryonan ay para mamanata bilang bagbabalik loob sa mga natatanggap ko at ng pamilya ko na mga biyaya.

Can you share a memorable experience during the event?
Tumatak sa aking isipan ang karanasan sa pag momoryon na sa tuwing mag paparada kami ay ang mga bata ay nagsisitakbuhan dahil sa kaba at takot.

How do you prepare for Moryonan physically and spiritually?
Sinisimulan ko ang aking paghahanda para sa moryonan sa pamamagitan ng pangungumpisal at pagpapabasbaa ng mga gamit.Kinokondisyon ko rin ang aking katawan para sa isang linggong pamamanata.

What is the most challenging part of being a Moryon penitent?
Ang mahirap lamang sa pag momoryon ay ang pagsuot ng gamit na mabibigat at paglakad ng malalayo kasabay ang init.Hindi ko ito iniisip bilang isang pagpapahirap bagkus at tinatanaw ko ito bilang isang pasasalamat.

How has the Moryonan changed over the years since you started?
Simula noong ako ay simula sa Moryonan ay wala pa naman akong nakikitang pagbabago, simulat sapul ganon parib ang tradisyon namin at marami rin ang sumasali kada taon.

What does Moryonan mean to you personally?
Ang moryonan ay isang uri ng pamamanata kung saan handa kang mag sakripisyo ng isang linggo.Ito rin ay isang paraan para pagpapasalamat sa mga biyayang natatanggap

ko sa araw araw naming pamumuhay.

-jovygrimaldo814@gmail.com

-Poblacion,Torrijos,Marinduque

-09512429390

Warren Encinares
BAC1

What?: Interview on Moriones Festival participation and gender inclusivity.
Where?: Poblacion, Torrijos, Marinduque
Who? : Juvy Zoleta Grimaldo 44 years old Moriones participant.
SDG?: SDG 5 (Gender Equality) – Moriones festival becoming more inclusive.

What is this about? What need does this answer? What does it do? Who is this for?
What is this about?
This is about the participation of women in the Moriones Festival, a cultural and religious tradition in Marinduque. It focuses on how gender roles in the festival are evolving, making it more inclusive for women and others who wish to take part.
What need does this answer?
The interview sheds light on gender inclusivity in cultural traditions. It emphasizes that anyone, regardless of gender, should have the opportunity to participate in meaningful traditions like the Moriones Festival.
What does it do?
This provides insights into how traditions like Moryonan serve as a form of devotion and self-sacrifice. It also challenges traditional gender expectations by showing that women can play active roles in these customs.
Who is this for?
This is for anyone interested in cultural traditions, gender equality, and religious devotion. It may also inspire communities to be more open and welcoming to all participants in similar festivals.

What important insights or lessons have you learned from this?
Cultural traditions can evolve– While some customs remain unchanged, participation is becoming more diverse and inclusive. Personal devotion and faith drive participation – Many, like Juvy, join not just for tradition but also as a personal sacrifice and form of gratitude. Challenges are seen as part of the journey – Despite the physical struggles (heavy costumes, long walks, and heat), participants like Juvy see it as a way of giving thanks rather than a hardship. Representation matters – Seeing women actively participate in Moryonan challenges gender norms and opens the door for others who may have been hesitant to join.

How can this idea/solution be applied to other communities?
- Other cultural and religious festivals can encourage more inclusive participation by allowing women and people of all backgrounds to take part.
- Communities can support and recognize diverse participants, ensuring that traditions remain meaningful while adapting to modern values of equality.
- By promoting stories like Juvy's, people can become more open to change and appreciate the role of gender inclusivity in preserving cultural heritage.

Chamela Macarang
BAC 1

What: Interview with one of the Moriones participants
Where: Poblacion, Torrijos, Marinduque
Who : Juvy Zoleta Grimaldo, 44 year old, 5 year Moriones participant
SDG : Sustainable Municipality and Community

What is this about? What need does this answer? What does it do? Who is this for?
This is about the Moriones Festival, which is a religious and cultural practice that celebrates every holy week in Marinduque. For the penitents, it serves as an act of devotion and sacrifice, which is also the way for them to express their faith and gratitude for the blessings they have received. Through this tradition, it strengthens the community bond and preserves cultural identity. This tradition is also a way for the participants to prepare themselves physically and spiritually. This tradition is for the devotees, artisans, local organizations, younger generation and future generations who want to continue this tradition.

What important insights or lessons have you learned from this?
With this interview, I learned that Moryonan isn't just a festival but a deeply personal devotion, showing the penitents' strong faith and culture intertwined. Being part of one of the penitents you have to sacrifice, need discipline, must be physically and spiritually prepared. Even though we are in the modern era, the tradition remains unchanged, which proves to us that this culture and tradition can be preserved over time.

How can this idea / solution be applied to other communities?
This idea or solution should be applied to other communities in a way of encouraging younger and future generations to participate. Communities can also pass the knowledge to the younger generation through mentorship and active participation. With this, it can promote and preserve our own local traditions. Moreover, it strengthens our local identity and unity. The idea of this faith practice can inspire other communities to do also their own religious practices or acts of devotion. In addition to that, other similar traditions can benefit from tourism and cultural awareness, which cancel been a big help for recognition while providing economic opportunities

Albert Maderazo
BAC 1

What: A penitential tradition involving participants wearing wooden masks and Roman soldier attire during Holy Week.
Where: Predominantly in Marinduque, particularly in towns like Mogpog, Gasan, Santa Cruz, and Boac.
Who: Local community members, including individuals like Juvy Zoleta Grimaldo, who actively participate in the rituals and organizational aspects.
Sustainable Development Goals (SDG): This tradition aligns with SDG Goal 11 (Sustainable Cities and
Communities) by promoting cultural heritage and community cohesion, and Goal 16 (Peace, Justice, and Strong Institutions) by fostering social inclusion and community engagement.

What is this about? What need does this answer? What does it do? Who is this for?
Cultural Preservation: The Moryonan serves as a living expression of Marinduque's cultural identity, preserving traditional practices and craftsmanship, such as mask-making.
Community Engagement: Involves collective participation, strengthening social bonds and community

resilience. Spiritual Reflection: Provides individuals with a platform for personal reflection, penance, and expression of gratitude.
What important insights or lessons have you learned from this? Resilience of Tradition: Despite modern influences, communities maintain and adapt traditional practices, ensuring cultural continuity. Community Empowerment: Grassroots involvement in organizing and sustaining cultural events empowers individuals and fosters leadership.
How can this idea/solution be applied to other communities? Cultural Revitalization: Other regions can draw inspiration from the Moryonan to rejuvenate and preserve their unique cultural practices. Community Building: Emphasizing collective cultural activities can strengthen social cohesion and a sense of belonging. Sustainable Tourism: Showcasing authentic cultural experiences can promote sustainable tourism, benefiting local economies while preserving heritage.

Rosalie Malabayabas
BAC 1

What: Interview with one of the Moriones participants **Where:** Poblacion, Torrijos, Marinduque **Who :** Juvy Zoleta Grimaldo, 44 year old, 5 year Moriones participant **SDG :** Sustainable Municipality and Community
What is this about? What need does this answer? What does it do? Who is this for? The Moryonan is a unique penitential tradition celebrated during Holy Week in the province of Marinduque, Philippines. Rooted in religious devotion and cultural heritage, it involves participants wearing wooden masks and Roman soldier attire, reenacting biblical events while engaging in personal acts of penance. This tradition has persisted for centuries, reflecting the resilience of cultural practices amidst modernization. More than just a spectacle, the Moryonan fosters cultural preservation, strengthens community ties, and provides a profound spiritual experience for its participants.
What important insights or lessons have you learned from this? The Moryonan exemplifies the resilience of tradition in the face of modernity. Despite technological advancements and changing societal norms, Marinduqueños have preserved and adapted this cultural practice, ensuring its relevance today. The festival also highlights the importance of grassroots involvement, as it is sustained not by institutions alone but by the dedication of local communities. This demonstrates how cultural events can empower individuals, foster leader.
How can this idea / solution be applied to other communities? The Moryonan stands as a testament to the enduring power of faith, culture, and community. Through its rich traditions, it preserves the artistry of mask-making, deepens spiritual reflection, and unites the people of Marinduque. More than just a Holy Week observance, it represents the ability of traditions to thrive in modern society when nurtured by a committed and engaged community. As other regions look for ways to sustain their cultural heritage, the Moryonan serves as a compelling example of how faith and tradition can continue to shape and strengthen society.

Katrice Mairen Mabuti

BAC1

What: Interview with one of the Moriones participants
Where: Poblacion, Torrijos, Marinduque
Who : Juvy Zoleta Grimaldo, 44 year old, 5 year Moriones participant
SDG : Sustainable Municipality and Community

What is this about? What need does this answer? What does it do? Who is this for?
The Torrijos Morion refers to the local celebration of the moriones festival in Torrijos, a municipality in Marinduque, Philippines. This festival is part of a largerfolk religious event that occurs during holy week, commemorating the life and martyrdom of Saint Longinus, a Roman centurion who is said to have pierced the side of Jesus Christ during the crucifixion. The festival features participants known as "Morions," who don elaborate costumes and masks resembling Roman soldiers. This answer provides information about the Torrijos Morion and its significance within the context of Filipino culture and religious practices. It educates readers about specific local festival, providing historical and cultural context. by detailing the festival's connection to Saint Longinus and its role during holy week, it emphasizes the importance of preserving cultural heritage. Residents of Torrijos or sorrounding areas may seek to learn more about their own cultural practices or share them with others.

What important insights or lessons have you learned from this?
With this interview, Moryonan is not merely a festival it represents a profound personal devotion that intertwines the faith and cultural identity of its participants. Engaging as a penitent requires significant sacrifice, discipline, and both physical and spiritual preparation. Despite existing in a modern context, the tradition has remained steadfast over time, demonstrating the resilience and preservation of cultural practices.

How can this idea / solution be applied to other communities?
The implementation of mentorship programs and active participation initiatives can significantly enhance community engagement among younger generations, fostering a sense of local identity and unity. By encouraging youth involvement in cultural practices and traditions, communities can ensure the preservation of their unique heritage while also inspiring similar efforts in other areas. This approach not only strengthens local bonds but also opens avenues for economic opportunities through tourism and cultural awareness.

Airish Malbog
BAC1

What?: Interview on Moriones Festival participation and gender inclusivity.
Where?: Poblacion, Torrijos, Marinduque
Who?: Jovy Zoleta Grimaldo, 44-year-old Moriones participant.
SDG?: SDG 5 Sustainable Municipality and Community

What is this about? What need does this answer? What does it do? Who is this for?
The interview is about the Moryonan, a penitential tradition in Marinduque, Philippines, where participants wear wooden masks and Roman soldier attire during Holy Week as a form of penance and thanksgiving. It answers the need for spiritual fulfillment, penance, and gratitude for blessings received. It also addresses the need to maintain and understand a unique cultural and religious tradition. The Moryonan serves as a form of personal sacrifice, a public display of faith, and a cultural performance. It connects individuals to their religious beliefs and their community's heritage. Participants fulfill vows, seek forgiveness, and express thanks through physical endurance and symbolic representation. The tradition is primarily for Roman Catholic devotees seeking to express their faith through penance and

thanksgiving. It also involves the broader community, who participate as observers and supporters of the Moryonan penitents.

How can this idea/solution be applied to other communities?

Adapting Traditions for Contemporary Needs: Other communities can adapt existing cultural or religious practices to address contemporary needs for spiritual connection and community engagement.

Incorporating Themes of Gratitude and Service: Rituals can be designed or modified to emphasize gratitude for blessings and service to others. This can create a stronger sense of purpose and community cohesion.

Finding Meaningful Forms of Sacrifice: Exploring ways for individuals to offer meaningful sacrifices (time, resources, personal comforts) can deepen their commitment to their faith or community.

Promoting Inclusivity and Accessibility: While traditions often have specific requirements, efforts can be made to ensure inclusivity and accessibility for those who wish to participate while respecting the core values of the practice.

Highlighting Cultural Uniqueness: Communities can preserve and promote their unique cultural traditions as a source of identity and pride, fostering a sense of belonging and connection across generations.

What important insights or lessons have you learned from this?

Personal Sacrifice and Gratitude: Juvy's motivation highlights the deeply personal nature of the Moryonan. It's not just about outward display; it's about inward reflection and a willingness to sacrifice comfort as an expression of gratitude. The act of wearing heavy gear and walking long distances in the heat is seen not as punishment but as a tangible offering.

Tradition and Continuity: Despite potential challenges (heavy attire, heat), the tradition remains largely unchanged, suggesting its resilience and importance to the community. The increasing number of participants each year signifies the tradition's continued relevance.

Community and Faith: The Moryonan's significance extends beyond individual penitents. It brings the community together, fostering a sense of shared identity and faith. Even the initial fear instilled in children becomes a part of the tradition's narrative.

John Loyd Malubag
BAC1

What: Interview with one of the Moriones participants
Where: Poblacion, Torrijos, Marinduque
Who : Juvy Zoleta Grimaldo, 44 year old, 5 year Moriones participant
SDG : Sustainable Municipality and Community

What is this about? What need does this answer? What does it do? Who is this for?
What is this about?

The Morion is a celebration held in the town of Torrijos, Marinduque, Philippines. It is a traditional celebration that showcases locals playing characters from the Bible.

What need does this answer?

The Morion addresses the need to preserve and showcase the culture and tradition of the town of

Torrijos. It provides an opportunity for locals to demonstrate their faith and devotion to God.

What does it do?

The Morion showcases locals playing characters from the Bible. It provides an opportunity for locals to play roles such as apostles, saints, and demons.

Who is this for?

The Morion is for the locals of Torrijos and tourists who visit the area. It provides an opportunity for locals to showcase their culture and tradition, and for tourists to experience them.

What important insights or lessons have you learned from this?

Cultural Significance

1. *Importance of preserving tradition*: The Morion highlights the importance of preserving cultural traditions and passing them down to future generations.
2. *Community bonding*: The celebration brings the community together, fostering a sense of unity and solidarity.

Spiritual Significance

1. *Faith and devotion*: The Morion showcases the locals' strong faith and devotion to God, demonstrating the significance of spirituality in their lives.
2. *Reflection and introspection*: The celebration provides an opportunity for reflection and introspection, allowing participants to connect with their spiritual
selves.

Social Significance

1. *Tourism and economic benefits*: The Morion attracts tourists, generating income and promoting economic growth in the local community.
2. *Cultural exchange*: The celebration provides a platform for cultural exchange between locals and tourists, promoting mutual understanding and respect.

Personal Significance

1. *Personal growth and development*: Participating in the Morion can be a transformative experience, allowing individuals to develop new skills, build
confidence, and foster personal growth.
2. *Sense of belonging*: The celebration provides a sense of belonging and connection to one's heritage, community, and culture.

How can this idea / solution be applied to other communities?

Tourism Development

1. _Cultural tourism_: Communities can develop cultural tourism initiatives to attract visitors and promote their cultural heritage.
2. _Local entrepreneurship_: Communities can support local entrepreneurship by providing training and resources to help
residents establish businesses that showcase their cultural heritage.

Educational awareness

1. _Cultural education_: Communities can integrate cultural education into school curricula to teach children about their cultural
heritage.
2. _Community workshops_: Communities can organize workshops and seminars to educate residentsabout their cultural

MUNICIPALITY OF MOGPOG: MORYON PROFILING

Group 8: Sthephanie Grace Luha, Chris Marie Laderas, Kristhel Labatete, Jamir Mazon, Cristine Joy Laman, Doreen Lolong, Krisha Mia Loto

Interview with the president Mrs. Maria Karla Go

Personal Information:

Name: Mrs. Maria Karla Go

Age: 41 years old

Hometown: Janagdong, Mogpog, Marinduque

Years of Participating in Moriones Festival: Six years

Interview Questions and Answers:

1.When and how is the Moryonan in Mogpog commemorated?

The Moryonan in Mogpog, Marinduque is held during Holy Week, especially on Maundy Thursday and Good Friday. It is a religious tradition where people dress up in colorful costumes

and masks as "moryons" to act out the story of Longinus, a Roman soldier. It is part of the Senakulo and shows the meaning of sacrifice and faith. The event has parades, plays, and prayers as a way to show devotion to Jesus Christ.

2. As a Moryon, how important is devotion to you?

devotion is very important to me because it shows my love, faith, and respect for God. It gives meaning to what I do as a Moryon and helps me stay strong and hopeful in life.

3. In what place do you usually observe devotion during Holy Week?

“Saint Isidore the Farmer Parish Church”

4. What motivates you to make a vow and wear the Moryon every year, and how does it help your faith and personal life?

what motivates me to make a vow and wear the Moryon every year is my faith in God and my way of giving thanks for the blessings in my life. It helps me feel closer to God, reminds me to stay humble, and teaches me the value of sacrifice and prayer. It also makes me proud to be part of our tradition and brings peace to my heart.

5. What challenges or problems have you experienced in the past years as a Moryon?

In six year in devotion of being moryon I have faced some challenges over the years. Wearing the costume is heavy and hot, which makes it hard to move and breathe, especially under the sun. Sometimes, there are not enough funds to support the making of costumes or to join all the events. It can also be tiring to practice and perform, but I do it with love and faith. Even with these problems, I still join because it is part of our tradition and my way of showing devotion.

6. Is there a lesson have you learn of being morion? What it is?

I have learned that being a Morion teaches me faith, discipline, and respect. Wearing the costume and joining the parade is not just for show it reminds me of the sacrifice of Jesus and the importance of being strong in faith. It also helps me understand the value of our culture and tradition, and how it brings people together to pray and reflect during Holy Week.

7.Why do you think many people still observe devotion during Holy Week?

I believe many people still show devotion during Holy Week because it is a time to remember the love and sacrifice of Jesus. It brings families and communities together to pray, reflect, and ask for forgiveness. People find peace and hope in their faith, and joining traditions like the Moryonan helps them feel closer to God. It is also a way to keep our culture and beliefs alive.

Sthephanie Grace Luha

BAC 1A

What: Interview on Moriones Festival participation and gender inclusivity.

Where: Janagdong, Mogpog, Marinduque

Who: Mrs. Maria Karla Go, 41 years old Moriones participant.

SDG: SDG 5 (Gender Equality) – Moriones festival becoming more inclusive.

What is this about? What need does this answer? What does it do? Who is this for?

This interview highlights how the Moriones Festival is becoming more inclusive, especially in gender participation. Before, only men joined, but now women also take part while keeping the festival's religious and cultural essence.

What important insights or lessons have you learned from this?

he festival shows that traditions can evolve while keeping their meaning. It focuses on faith rather than gender, proving that the Morion mask symbolizes devotion, not just looks. However, some cultural limits still exist, especially in certain reenactments.

How can this idea / solution be applied to other communities?

Festivals can evolve to be more inclusive while still honoring traditions. Encouraging community discussions allows different groups to participate while respecting cultural values. The Moriones Festival shows that religious and cultural practices can adapt over time to welcome everyone.

Ma.Kristhel Joy F. Labatete

BAC 1A

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Cristine Joy Laman

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Chis Marie Laderas

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